

A
MITTIMVS
TO THE IVBILE
AT ROME:

D. 3.
22.

OR,
THE RATES OF THE
Popes CUSTOME-HOUSE.

Sent

To the Pope, as a New-yeeres-gift
from ENGLAND, this Yeere of
IVBILE, 1625.

And faithfully published out of the old Latine
Copie, with Observations vpon the Romish Text,
By WILLIAM CRASHAW, Bachelor of
Divinity, and Pastor at White-Chappell.

LONDON:

Printed by G. P. for Iohn White, and
are to be sold at his Shop, at the Signe of the
Holy-Lambe, in Little-Brittaine, neere
Aldersgate-Street, M.D.C.XXV.



TO THE ENGLISH
READER, whether Protestant,
or Papist, be he a true Catholique,
or a *Romane*.

An Aduertisement to helpe his Vnderstan-
ding in the reading of this strange Booke.



Hope, the learned will giue me leaue
to informe the lesse skilfull Readers,
(such especially as haue beene vnac-
quainted in the Popes proceedings
and Romish Markets) in some parti-
culars, wherein otherwise they can
hardly satisfie themselues. As first, *Obiect.*

it will be objected by them that maintaine their owne
Religion, or rather Romish faction, by such tricks, that
all this is but counterfeit, and falsly fathered vpon
them, to their disgrace. But heereto I answer: First, *Answer.*
the Originall Booke in Latine, out of which this is
taken and translated is their owne, and none of ours,
and printed amongst themselues at *Paris* more then an
hundreth yeeres agoe, being first made, and printed at
Rome, in the dayes of Pope *Leo* the Tenth, and the
Booke it selfe remains in a publike Library ready
euer to bee shewed for the iustification of our sincere
dealing

An Aduertisement

dealing heerein, and the satisfaction of all such as shall make doubt thereof.

This euidence is true, and dare abide the Test; yet for further cleering of the truth, take one more, against which the very enemies shall not except. Know therefore (good Reader) that howsoever this vngodly Booke past currant, and relisht well enough in *Rome* and *Italy*; yet, when it came into *France*, it tasted not so well, but contrariwise, was so harsh, and vnpleasant, nay, so loathsome and odious to them who had any sense of sin, or sparks of Gods feare in them, as (though they were otherwise Papists) yet they cryed, shame vpon this Booke and vpon the Makers, and Patrons of it: Amongst whom, *Claudius Espenceus*, a Doctor of *Sorbone*, one of the most learned of that time, noble by his blood, but more by his Learning and good life, a Bishop before hee dyed, and designed also to be a Cardinal, (but as one writes, hee was too good, as *John de la Casa* was too bad, and so both of them mist the red Hat) *Espenceus*, I say, was both so honest, and so hardy, as not onely pnblikely in the Pulpit, but even in priuate, to reprove this shamelesse Strumpet, by laying open to the worlds view, the vilenesse, & villany of this Booke: whose very words, because they speake home to the Point, and containe a most excellent and irrefragable euidence for the truth & the true Church, and worthy to be kept as a neuer-dying witnesse against the Whore of *Babylon*, and her spirituall abominations, I hold well worthy to bee heere inserted; the rather, seeing since the Iesuites preuailed to abuse the World, those worthy Commentaries of *Espenceus*, that formerly were so frequent in learned mens hands, are now so sought and snatcht vp euery where and burnt, by those wily Inquisitors, as they are now very hard to come by. Thus then speakes this Popish, yet honest Bishop in his learned Commentaries vpon *Tunst*, hauing cryed out
vpon

to the Christian Reader.

vpon the horrible abuses reigning in the Court of Rome, especially, the setting to sale of all sorts of Sins; hee proceedeth, and saith:

Ipsa Verba Espencei.

Falta sint hæc, & in odium Romana sedis ab hæreticis cl. Espencei. Com-
 iactata, si non quod ait & conqueritur ille velut prostat, ment. in Tit. Cap.
 & in quæstu pro Meretrice sedet, liber palam ac publicè 1. Digress. 1.
 hic impressus hodieq; ut olim venalis, Taxa Cameræ, seu
 Cancellariæ Apostolicæ inscriptus, in quo plus scelerum
 discas licet, quam in omnibus omnium vitiorum Summis, &
 Summarijs; Et plurimis quidem licentia, omnibus autem
 Absolutio empturientibus proposita: parco nominibus, nam
 quod ait, nescio quis, Nomina sunt ipso pene timenda
 sono. Mirum hoc tempore, hoc Schismate, non suppressum,
 tot tamq; fœdorum, tamq; horrendorum scelerum, velut In-
 dicens, adeo infamem, ut non putem in Germania, Heluetia,
 & ubicunq; a Romana sede desertum est, opus proflare ma-
 iore huius scandalo, & adeo tamen non supprimitur ab Ec-
 clesia Romana fauissimis, ut tantorum ac talium facino-
 rum licentiæ ac impunitates, in facultatibus Legatorum
 illius tunc venientium bona ex parte innoentur atq; con-
 firmantur, aduersus (si Deo placet) quacunq; fatalia re-
 stituendo, ac etiam quoscunq; Spurijs, Manseres, Bastar-
 dos, ex quocunq; illicito contr. &c. Cum his qui se per adul-
 terium polluerint ut connubere possint, Periueros, Simonia-
 cos, Falsarios, item Raptores Usurarios, Schismaticos, Hære-
 ticos, sed ad cor reuersos, non absoluen di tantum, sed ad ordi-
 nes, honores, dignitates & beneficia quacunq; quocunq; qua-
 licunq; dispensandi homicidas quoc; (sed casuales seu inuolun-
 tarios, nam nec voluntarios quidem excepit Taxa superior)
 Presbytericidas, Patricidas, Matricidas, Fratricidas, So-
 roricidas, Uxoridas, Infantidas, Venificas, Incant-
 a-
 trices, Concubenarios, Adulteros, Incestos cum Affinibus,

An Advertisement

*aut Consanguineis, deniq; contranaturam cum Brutis, &c.
Habeat iam Roma pudorem, & tam nullius frontis cri-
minum omne genus Catalogum prostituere desinat, &c.*

The Words of *Espenceus* in English. or, the same in effect.

Let all this bee held faigned, & falsly charged vpon
vs by the *Lutherans*, were it not that the Booke it
selie being come from *Rome*, is openly set to sale, and
as the Poet saith, euen like a Strumpet offers it selfe to
all that will but pay the price, being here publikely im-
printed, and euery where vendible, as well at this day
as in former times, and beares this shamelesse Title,
*The Taxe, or the Rates of the Chamber, and Chancerie Ap-
ostolicall.* A Booke, wherein (if thou couldst not) thou
mightst learne to sinne; and hee that is so minded, may
come to the knowledge of more wickednesse, then was
yet euer discovered in all the Summits, and Summa-
ries of Vices that bee in the World: And for all those
sinnes, there is offered, to all that will pay for it,
Absolution for what they haue done; and to many Li-
cense for what they shall doe. I spare to name them;
for, the very names of some of them are enough to make
an honest heart to tremble. It's more then maruell,
that in the time of this dangerous *Scisme*, when so ma-
ny fall dayly from the Church, so shamefull a Booke
should not bee suppressed, which is no better then a
very Index pointing men the way to the most foule
and hatefull sinnes: so as, I am perswaded there was
neuer set out in *Germany*, *Switzerland*, nor among any
of our enemies that bee fallen from vs, any Booke that
euer bred more scandall, or did more hurt to the Ro-
mane Church.

And yet so farre is it from being suppressd at *Rome*, by
our great States-men there, as contrariwise the Li-
censes,

to the Christian Reader.

ences, and impunities for these abominations, are for the most part daily renewed, and confirmed in the Commissions, and faculties of those Nuncios, or Legats that be sent from thence to vs, who haue power not onely to legitimate all kinde of Bastards, of neuer so damnable copulations, and to giue leaue euen for Adulterers to marry, but to dispence euen with Forgery, Symony, Periuiry, Robbery, Schisme, Heresie, and not onely to absolue them from the Sinne, but to enable them to be capable of benefices, dignities, & honours: nay, to absolue Murderers, (& one book excepts not so much as the villaine that shall wilfully kill his owne Father or Mother, Wife or Childe) nay keepers of Whores, violaters of Virgins, Adulterers, Incestuous euen in the neereſt blood, nay sinnes against Nature, and not to be named, euen with beaſts, &c. *O Rome, blush at these abominations, and cease for shame to prostitute thy selfe thus in the sight of friends, and enemies, &c.*

And thus writes not *Luther*, nor *Caluin* those Arch-heretiques, nor male-contented *Erasmus*, (for so they stile them) nor any of ours, but *Espencaus* a *Sorbonist*, a *Papist*, and euery way their owne, saue onely for his honesty: Of whom, not onely *Thaanus*, *Bechellius*, and other indifferent, and moderate: But euen *Posseline* the Iesuïte, and *Jenebrard* that rough and bitter *Papist*, giues most honourable testimony. And lest it might be objected that this *Espencaus*, being a *Frenchman*, spake partially, as one infected with the old iea-
lousie, or emulation that hath bin betwixt *France*, and *Rome*: That therefore the indifferent Reader, who desires to sway on no side, but to be informed in the truth, may see our faire dealing, and sincere intention to doe right; take another testimony touching this booke, out of *Guicciardine* an *Italian*, nay a *Florentine*, euen the Country-man of that *Pope* in whose time this

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Booke was written: A learned and iudicious Writer, and one held on all sides as indifferent, and free from passion, or partiality, as any Writer of these later ages, whose words are as followeth:

Guicciard. hist.
lib. 14.

LEo Papa x. a natura, ocio & voluptatibus deditus, tunc vero etiam ob nimiam Licentiam, potentiamque supra modum, a negotijs alienus, musicis, ac scurris totum diem, audiendis immersus, & prater decorum voluptatibus deditus a bellis, penitus alienus esse debere videbatur: huc accedebat quod, cum in eius animo tanta magnificencia & splendor in-
esset, ut vel in quouis qui longissima successione, a poten-
tissimis Regibus oriundus esset summa admiratione digna
fuisset: Neque in sumptibus numeribusque dandis modum
delectumne seruaret, non modo breuissimo temporis spatio,
gaŕam ab Iulio cumulata, incredibili profusione exhau-
serat, verum etiam cum ex ijs qua in curia expediuntur,
multisque nonis & ad pecuniam emungendam excogitatis,
ingentem auxi copiam cumulasset, adeo profuisse sumptus
fecerat, ut subinde nouas rationes quibus immanes illos
sumptus, quos non modo continenter faciebat, verum etiam
augebat, sustinere posset, excogitare cogeretur, &c.

The same in English.

POPE Leo the x. beeing giuen by nature to ease and
pleasure, and much more by the great licentious-
nesse that beares sway in the Papacy, would tronble
himselfe with no businesse, but spend the whole day in
musicke, mirth, sports and pastimes, amongst witty
fellowes, and iesters, and beyond all decorum was
drencht and drowned in voluptuousnesse: And more-
ouer, was of so stately a minde and carriage, and so
magnificent in all things, as though hee had descended
by many degrees, from the greatest and most illustrious
Kings

to the Christian Reader.

Kings of Europe: Neyther kept hee any measure, nor practized any discretion in his gifts and bounties: so as in short time hee had not onely foolishly exhausted, and shamefully wasted the great treasures his Predecessour *Julius* left him, but also gathered great summes, by all the busineses expedited in the Court of Rome. Nor contented with the old, hee had them who daily deuized him new trickes, and wayes to bring in money. Infomuch, as in his time an incredible masse of Gold was gathered, or rather scraped vp, yet was all this too little, for money came not in so fast as hee found vents and meanes to spend it, so as, to maintaine his charge (and satisfie his new pleasures and occasions of expence which hee also daily deuised) hee was euen forced still to excogitate, and by fit instruments to finde out new wayes and meanes to bring in money into his alwayes filling, and yet alwayes empty Coffers. Now consider (good Reader) who these two witnesskes were, consider their Nations, and Religion, consider their places and professions, and weigh well their words, and then wee dare put this issue to tryall, to a Iury of any indifferent men in the World, whether this Booke be counterfeited by vs, or rather the Popes owne brood, euen the true and vndoubted childe if not of the Church, yet of the Court of Rome. And if eyther trauellers may be trusted, or bookes beleued that speake and write of the Pope and Court of Rome, it so kindly shewes the House it came of, as they cannot for shame deny it, or so much as doubt it to bee their owne: for neuer was Bastard more like the father, than this resembles the manners, disposition, custome, and complection of the Court of Rome. And this (good Reader) is the first thing I desire to cleare to thy vnderstanding, before thou take in hand the reading of this Booke.

Another matter whereof I would informe the Reader,

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The Popes
Vice Chan-
cellor,

der, is touching the meaning of those offices or *Courts* at *Rome*, which are so often mentioned in this Booke: Namely, the *Chancery*, the *Chamber*, the *Penitentiary*, and the *Datary*. The *Chancery*, is the highest office in the Popes Court, and his *Vice-chancellor* is the first, and immediate officer next himself, and is called *Vice-chancellor*, not *Chancellor*, because by the Popes presumptuous Law, God and hee, haue but one, and the same *Consistory*, or *Chancery*, whereof (say they) only the Pope himselfe is *Chancellor*; And because they make him Gods *Chancellor*, therefore the other is but his *Vice-chancellor*. This office, as it is of supreme authority, so it is of mighty reuenues, but was of much more, when *England*, and other *Nations*, were vnder the Popes command, for his Writ (for matters Ecclesiasticall) went as familiarly into euery Nation, as our *Chancery* of *England* sends into euery Shire. Vnder him are many great officers, & vnder them an incredible number of inferior officers, who are all fed, and maintayned by the multitude of *suites*, and *Suitors* from all parts of the Popish world, who come thither like foolish wandering Sheepe, and leaue their fleeces behinde them there.

The Popes
Chamber-
laine,

The next Officer in the *Romish Court*, is his *Chamberlaine*, whose proper duety is, to looke to the Popes *Reuenew*, both for his constant Rents, and his casuall commings in: and is called *Chamberlaine* of the *Apostolicall Chamber*, or a *Chamber* in the Popes Palace, where that Court is kept, and in our *English*, it may not vnfitly be called, the Popes *Chequer*, or his *Chequer Chamber*: This is also daily filled with suiters, for as their *Writs*, or *Letters*, are dispatcht in the *Chancery*, so their *fines*, and other *Rates*, or *payments* they be taxed at, are payd into this *Chamber*; and there bee also many things expedited in this Court, which come not in the *Chancery*; for they haue at *Rome* mille nocendias: vnsearchable deuices to bring in money, and wayes

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wayes past finishing out. Vnder him, first, the *Popes Procurator generall*, then the *Receiver generall*, the *Auditor* of the *Chamber*, the *Colledge of Apostolicall Secretaries*, who dispatch the *affaires* of *Kings*, *Princes*, *Common-wealths*, *free States*, *Cities*, *Cardinalls* that be absent, and *Bishops*: Here be also the *Summists*, the *Protonotaries*, called of old time, *Regionaries* of the *seven Regions*, or *ancient Parishes of Rome*, whereunto they were assigned, but now they be without number. These goe in habit little differing from *Cardinalls*. Then follow the *Auditors of the W heels*, so called; for that they sit round, and of old time had power to heare, and examine onely, but now haue to determine also: All these being vnder the *Chamberlaine*, are mighty Offices, and haue infinite number of other subordinate to them; for from this *Court*, or some branches of it, proceed all those writs that are called the *Popes Breues*, which past of old time vnder *Leade*, but now of late, *sub annulo piscatoris*: Hereto also belong *Faculties*, *Pardons*, *Dispensations*, *Licences*, *Confirmations*, *Indulgences*; *Consecrations*, *Exemptions*, *Donations*, *Institutions*, *Promissions* to benefices, and a million more, all hookes & crookes to worke in money.

The next great office is the *Penitentiary*, so called, because it is the *Court* of the *Penitents*, and properly this is, or should be the *Court* of *Conscience* (if there bee any such thing as *Conscience* left in *Rome*:) For the *Chancery* there, is properly their *Court* of *Iustice*, but *cases* of *Conscience* belong to the *Penitentiary*, where sinners and offenders, of tender troubled *Consciences*, shoul^d, vpon their *Confession*, and discouery of their hearts, receiue direction and consolation. This was certainly of old an excellent Institution, and of most necessary vse in the Church, had it beene preserved in the ancient integrity: but the old, holy, and, spirituall vse thereof, as all other parts, and poynts of true holinesse, was long

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agoe lost at *Rome*, and for many ages hath been wholly peruerued to the ensnaring, & seducing of simple soules, to the distracting & troubling of tender Consciences, to the discovering of the secret intentions of *Kings, Princes, and great Persons*, and to the raking in of millions of money into the *Popes coffers*: so as indeed this that should be the best, is now the worst; and that Office which was originally erected for the increase of piety, deuotion, and true holinesse, is now turned into one of the chiefe *Stratagems*, and one of the principall pieces of prophane and carnall policy that was yet euer practised in any State of the world. *The Grand Penitentiary* is the *Pope himselfe*, and so indeed he ought to be, if he knew himselfe, and so he was of old time, whilst any goodnesse and honesty remained amongst them: But of later times, since they grew to be so great in the world, and so poore in grace, he hath designed that office vnto some *Cardinall*, whom they call the *Maior Penitentiarius*, vnto whom, and whose Court, there is resort of all sorts of people, to whom lye *Appeales* from all places, in all cases of Conscience, and from whom there is none: And no maruell though he euer conferre this place vpon a *prime Cardinall*, and one of his owne kindred, and chiefe Minions, for it is of mighty power, and profit.

Vnder this great *Penitentiary*, are many subordinate, as first, his *Vicar generall*, that sits in *St. Peters Church* in the *Vaticane*: The next in *St. Johns Church* in the *Laterane*: Another in *St. Maries*, and so in all the 7. great Churches of *Rome*, and vnder them they haue their *Vicars* and *Deputies* in all the Churches of *Rome*, and al the *Confessors* that be in euery Parish ouer all the Popish world. The Office or Court of the *grand Penitentiary*, hath beside many other great Officers, no fewer than foure and twenty *Proctors* for the expediting of causes, and bringing in of money the more artificially, which

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is now the high and Soueraigne end of all the *polities*,
practices, and *Religion* at *Rome*.

These three great Officers be alwayes Cardina'ls.

The *fourth* and last of the *Offices* mentioned in this Booke, is the *Datary*, touching which I confesse I cannot giue the *Reader* so good light as in the former, there being but rare mention made thereof among the *Writers* of these things; so as it seems this is one of the secret *mysteries* of their *State*. Its probal ly thought he is as it were the *Popes Almoner*, as the word *Datarie* may seeme to import. Others thinke that the *Allino* signification of giuing to the *Pope*, which happely it bore of old, is of late times turned into the *Passive*, and signifies now the bearer of his priuy Purse. But by that that is often mentioned in this booke, if this *Officer* be his *Almoner*, it were more credit for him to g^{ue} his *Almes* out of better gotten goods; and if hee be the bearer of his priuy Purse, it is a shame for him to fill it by such meanes: for, of the foulest and most exorbitant *Dispensations*, it is said, that besides the other Fees, hee must in such or such a case compound also with the *Datary*.

For the Conclusion, thus much for thy satisfaction (good Reader) who neyther hast been, nor intendst to goe to *Rome*, nor canst informe thy selte by *Reading*: For the learned, they may, as cheap as I, know this and more, out of the *Authors* that haue written hercof, as namely:

Syntag. Juris Petri Gregorij. Tom. 2. lib. 15. cap. 42.

Gomerius in Proam. ad reg. Cancell.

Ottau. Vestrinus de Aula Rom. lib. 1.

Cassanci. Catall. glorie mundi. part. 4. consid. 29:

Gomerius de officialibus Rom. Curie.

Mosconius de Maieſt. militantis Ecclesie.

Rebuffus. Praxis beneficiorum.

Nauarri Consil. Tom. 1. lib. 3. de prob. & alibj.

A Caution or direction to all
Readers, touching these Romane
COYNES.

I Confesse (good Reader) that neyther of my selfe, nor by reading, nor hitherto by any help of conference, can I sufficiently informe thee in the true and certaine valew of these Romane Coynes, the *Grosse*, the *Carlen*, the *Iulio*, the *Quadrine*, the *Ducate*, and the *Floren*: yet thus farre I dare assure thee for truth, partly out of this booke and others of theirs, and partly by relation of Merchants, that a *Grosse* and a *Carlen* is of the same valew, and so be also the *Ducate* and the *Floren*: That the *Iulio* is of the valew of our vi. d. and the *Ducate* being tenne *Iulios*, is v. s. of our money. Again, ten *Quadrins* goe to make one *Iulio*, and thirty to one *Carlen* or *Grosse*: so as a *Grosse* appeares to be no more but xvij. d. of our money. By thus much light, thou mayst clearly see, that whereas (for example) he that lyes with his Mother, must pay for his Absolution 5. *Grosses*, that amounts in our money to vij. s. vj. d. And for the keeping of a Concubine, being 7. *Grosses*, the English price must needs be x. s. vj. d. And so of all the rest. In this, and what-euer else I haue written touching this business, and this Booke, I say no more, but shall heartily thanke him that can informe mee better.

— Tu qui nouisti rectius istis
Candidus imperti, qui non His cetera mecum.

The

The Authors alledged, or other-
ways made use of in the Notes, or
Observations vpon this Booke.

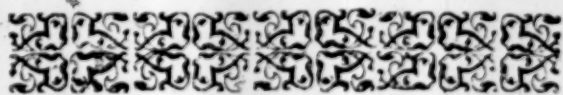
C L. Espencei Comment. in Titum Paris.	1567.
Laur. Bochelli Decret. Eccles. Gallic. Par.	1613.
Aug. Thuanii Historia	_____
Pet. Gregorij Syntagma Iuris vtriusq;	_____
Anton. Possenini, apparatus sacer	_____
Index Librorum prohib. & expurgat. Hispanicus Ma-	_____
driti, in Folio	1612.
Index Belgicus	_____
Index Romanus Magistri sacri Palatii	_____
Genebrardi Chronologia	fol.
De vita Espencei	8.
Pet. Mathæi Constitutiones, Rom. Pontif.	_____
Cresivelli Philopatris	_____
Bellarminus	_____
Mart. Delrio. Disquisitiones Magicæ	_____
Fr. Petrarchi Opera	_____
Anci Silij Opera	_____
Hier. ab Olesastro, in Pentateuchum	_____
Concilium delectorum Cardinalium de emendanda	_____
Ecclesia	_____
Gersonis Opera	_____
Rebuffi praxis Beneficiorum	fol.
Nauarri Consilia, Romæ	_____
Pet. Andreas Gambarus, de Officio & autoritate	_____
Legati à latere	_____

*Ad Authorem huius Translationis,
et Commentarij in eandem.*

MUlti ^{nonnulli} duro de Marmore linquunt,
Constituunt Tabulas, Ille, vel ille tibi:
Ille procul Tecti fundamina ponit in Imis,
Quæ referant vultus, æra notata suos.
Scilicet hæc olim multos victura per annos,
Post obitum, vitam reddere posse putant.
Tempore sed Tabulæ intereunt, & tempore Marmor,
Rubigo in Cineres vertit & Æra leues.
Attamen vt maneat, nil quàm sine mente figuram,
Et certè nil quàm corpus inane dabunt.
Vir Clare en quanto hæc melius post fata relinques,
Testentur mentem quæ monumenta tuam:
Nomen inextinctum ad seros, famamq; Nepotes,
Vsq; sub extremos non peritura dies.
Nempe Vrbes donec congestum cespite culmen,
Donec erunt ripæ, flumina donec erunt:
Donec suprema moriens testetur in hora,
Scribet & in tabulis Iussu tremante manu.
Vsq; tuum in toto nomen celebrabitur Orbe,
Longàq; durabit sæcula fama recens:
Maeste Vir ingenio, quem nil nisi viuida virtus
Tangit & ex vero gloria vera bono.
Sit tibi vita diu, necte, Vir docte, malignis;
Inuolat tenebris illa, nec illa dies.
Inuiolata tuos extrudat fama labores,
Ad Cœli donec fidera serus eas.
Det Deus opto tibi, Pastor lætissime, longum
Viuere, & insulos, sternere Romulid as.

Amoris ergo posuit. G. F.

Ad



Ad Librum.

I, Liber, Europæ per singula Regna, per Vrbes;
Lumen & in terris vñdīq; sparge tuum.
Listibi perpetua est, & Bella perennia tractas,
Cumq; Dracone tibi pugna cruenta manet.
Ast caput abscissum est, elisq; guttura Monstri,
Romāq; iam fato concidit ipsa suo.
Salue, optate Liber, salue, instructissime Codex,
Hic tibi conueniens cella locūq; datur.
Huc ades, & præcede loco: tibi plurima debent,
Villa, Domus, Campi, Pascua, Rura, Nemus.

A Table of the Romish Merchandizes, set to sale in the Popes Court at Rome, and the Prizes as they are rated at in this Booke.

1. **A**bsolutions, For Sinnes against the Law of God, namely, for Sacriledge. Chap. 1.
2. For revealing of Confession. Chap. 2.
3. For polluting and prophaneing of Churches: as for lying With a Woman in the Church, or committing other enormous things. Chap. 3.
4. For Periurie. Chap. 4.
5. For Vsurie. Chap. 5.
6. For Simonie. Chap. 6. & 7.
7. For Murder, namely, for killing a Clergy-man. Ch. 8.
8. For him that kills his Father, Mother, or any other Lay-person. Chap. 9.
9. For striking or Wounding of a Clergy-man. Chap. 10.
10. For Over-lying of an Infant. Chap. 11.
11. For destroying of Infants in the Mothers Womb. Ch. 12.
12. For Whoredome, or keeping of Concubines. Ch. 13.
13. For deflowring of Virgins. Chap. 14.
14. For Incest; namely, 1. for him that lies with his Sister, 2. for him that lies With his Mother, or any other of his carnall Kindred. Chap. 15.
15. For Robberies, or burning of Houses. Chap. 16.
16. For Forgerie. Chap. 17.
17. For False Witnesse-bearing. Chap. 18.
18. For Commutation of Vowes. Chap. 19.
19. An Absolution and Dispensation for a man that hath, or desires to have two Wives at once. Chap. 20.

THE

THE
RATES OF THE POPES
CVSTOME-HOUSE.

The first Part.

1. Absolutions from sinnes, against Gods Law.

CHAP. I.

For Sacriledge.

The Romish Text: beeing the very words of the Booke, as it was printed by themselves, with the Popes authority, more then 100. yeeres agoe.

*An Absolution for a Lay-man that stole holy
or consecrated things out of a holy place, is* } 7. Grosses.
rated or prized at _____ }

*An Absolution for a Priest, who restores not to
the Church the holy things he tooke away,* } 7. Grosses.
is rated in like maner at _____ }

English Obseruations vpon this Romish Text.



SACRILEDGE (say the Schoolemen and the Canonists) is eyther against holy persons, or places, or things that bee sacred. This is properly intended of the last, which is described to be. The stealing or taking away of sacred things out of

a sacred place. And it is a very foule sinne, and punishable in the highest degree, not onely by Gods Law, but euen by the light of nature, and the ancient Canon Lawes: By one Law hee is deprived of his living; by another, made incapable to take any more; by another, made infamous; by another, giuen over to the secular power, and so to death. But all these are nothing if they stand in the Popes way, especially eyther of his prerogatiue, or his purse: for his power must neuer be limited, and his purse must euer be filled, and all Lawes must be layde flat, and trodden in the dust, to maintaine his power, pompe, and pride. Iudge heere (good Reader) what cause *Espencau* the French-man, and *Guicciardine* the Italian had to cry out vpon him as they did for this Booke.

Againe: These be the men that hold vs Protestants no better than Heretiques, Hogges, and Dogges, and say wee haue no Religion, no deuotion, no holinesse, nor respect of holy things amongst vs. But G O D knowes, yea the world it selfe will testifie for vs, that Sacriledge with vs, is not onely held a mortall and capitall sinne in the Court of Conscience before God, but also punished with no lesse than death in our exteriour Courts of iustice: And that with so great severity, as some helpes of life allowed by our Lawes to other Fellons, are vtterly denyed to the Church-robber.

Annot. E. 6.
cap. 12.

* In Saint Andrews in Holborne, the common Prayer-booke was stolne; and the Fellow was condemned for it.

* And some haue dyed in our times for things of small value, onely because it was Sacriledge. Therefore how great wrong they doe vs, thus to censure vs, and how vnjustly they challenge to themselves to be the onely holy Church, let God and his Angels, and all good men iudge betwixt vs, seeing with them, 7. Grosses will suffice for Sacriledge, which among vs is euer punished with no lesse than death. And if a Priest may steale the goods of the Church, and then be absolved for 7. Grosses, when happily he hath sacrilegiously stolne
more

more neere to 700. we must needs say with *Espen-*
gens, that a tolerable man may by this booke learne to
be naught; and an ill man, to be much worse.



CHAP. II.

For reuealing of Confession.

The Romish Text.

An Absolution for him that reueales ano-
ther mans Confession, is taxed at } 7. Groſſes.

English Obseruations.

Touching *Confession to Man*, howſoeuer Gods
Church knowes no reason to enioyne it to bee
praſtizd by all Chriſtians, as is the Popiſh *An-*
ricular Confession, becauſe its ſimply neceſſary to ſalua-
tion, to confeſſe to God, but to man not ſo: Yet our
Church, and Doctrin not onely allow, but aduiſe, and
exhort all men to uſe it euen to man for their conſola-
tion, or direction when they finde cauſe. And we deny
not but it may be of great uſe, and hath euer beene
praſtizd in Gods true Church by ſuch as tendred the
quiet ſtate of their owne ſoules. And we doubt not but
many doe grieuouſly burthen their conſciences, and
carry ſore troubled and full heauy hearts about them,
becauſe they doe not open their mindes, and diſcouer
the ſpirituall ſtate of their ſoules vnto their godly Pa-
ſtors whoſe duty by our Doctrin, is not onely readily,
B 2 louingly.

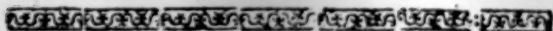
lously, and patiently to heare them, but with all his power and best skill, to direct, aduise, and comfort them, and most faithfully to keep secret whatsoever is thus in confession made knowne to them as Ministers of God, especially if it be a blemish to the party confessing: vnlesse eyther the penitent giue him leaue to discover it, or that it be a matter of blood, or some enormous euill to be committed: for preuention whereof it may and ought: yet with great caution, and discretion be discovered to the Magistrate. Now the Romish Church makes vse of this, as one of her principall stratagems whereby to know the hearts, and dispositions of all men and women, especially the Princes, and great Ones of this world: And howsoeuer to bring them on the better to confesse freely, and fully, they make a shew that the Seale of Confession is not to be violated, but most strictly and sacrèdly to be obserued, yet this strictness they keepe in their owne power (like St. Wilfrids Needle) to enlarge or restraîne at their pleasure, or as shall make for the good of the Catholique cause. Therefore on the one side, when it makes for them, the Popes, and Popish Princes haue by the Conduit of confession beene made priuy to the purposes of such great Princes, as walking in their simplicity, did freely impart their mindes to their Confessors, who like good soules little feared any false measures in so holy a businesse as Confession: And on the other side, when it makes against them to open it, then the Seale is sacred, and then all the world must perish rather than it be violated. And therupon *Delrio* the Spanish Iesuite concludes, that *Garnet* hauing knowledge of the Powder-treason in Confession long before the execution, was bound to conceale it, and so suffer it to come to passe, not caring though it concerned the Kings life, and all his Issue, and thousands with them, and the safetie of the whole Kingdome. Thus can they fight on both sides:

* *Delrio* dissipa-
mag. l. 1. c. 3.
6. c. 1. Seil. 2.

fides: And by theſe meanes no manuell if their Kingdome haue ſtood ſo long, and if they doe ſuch ſtrange things as they doe dayly. And here let the world conſider and wiſely obſerue, what is it in all the Popiſh world, that the Pope, or Spaniſh King may not know at their pleaſure, ſeeing to that end they haue many apt Inſtruments, eſpecially the Ieſuits and Capuchins, and ſo many ſit Engines, with this two-handed ſword of *Auricular Confeſſion*?

And to ſhew how little they care for the keeping ſafe of this Seale when they liſt to breake it; it appears, in that the Ieſuites (who be the refined Papiſts) are in many places almoſt the ſole Confeſſors: So as it was complayned of in France that the Confeſſionall places of Pariſhes were left deſart, and thoſe of the Ieſuites ſo thronged, as one could hardly haue a roome there. And what uſe they make of it, and how ſafely they keepe it, is maniſeſt by the Register found at Venice vpon their late expulſion, wherein they carefully recorded the ſecret Confeſſions of all great perſons, and ſo moſt wickedly made uſe of ſuch things to their wicked ends, as in all honeſty ought to haue bene eyther buried in obliuion, or at leaſt ſuppreſſed in ſilence. And if there were no record in the world to this purpoſe, there needs no more euidence than this which is their owne, euen the price of his abſolution, who eyther by drunkennes, or careleſneſſe, or corruption, or vpon any other knauish ground haps to reueale it: which ſeeing it is ſo far their own, as they little thought we ſhould euer haue knowne it, it concerns vs the more to make much of it. For it may giue vs, and the world good cauſe to wonder at their wickednes, and hatefull hypocriſie, ſo ſeriously to commend to the people, as a ſacred, & holy matter, that Confeſſion which themſelues account of ſo lightly and ſo ſlightly, as that the Abſolution for the breach of it, ſhall coſt the Villaine but 7. *Groſſes*, who

rather deserued 7. Halters. And howsoeuer these Cen-
sorious Pharises disgrace, and disparage vs; yet I dare
say, that Minister amongst vs, who should so far for-
get himselfe, and the honour of his Calling, as to dis-
couer the secret Confession of any Penitent, who pow-
red out his soule into his bosome, should be so far from
passing with the leane punishment of 7 *Grosses*, as hee
would rather bee iudged vnworthy of his place, and
held hatefull amongst his fellowes, and vnfit for the
society not on'y of Christians, but euen of ciuill men.



CHAP. III.

For polluting and prophaning of Churches.

The Romish Text.

*An Absolution for him who lyes with a
Woman in the Church, and there com-
mits other enormities, is rated at the
price of* _____ } 6. *Grossen*

English Obseruations.

ALL Christians; nay, most of the Heathen, know
how sacred places the Churches and Temples
bee: for, as it is imprinted in Nature, to wor-
ship God; so Reason, as well as Religion, affords, that
the places for that worship are therefore to be seuered
and

and ſeparated from ordinary uſes, and much more from filthy and prophane employments. Therefore, how ſoever our Religion knowes, that Churches are not inherently holy in themſelues; nor Typically, as was the Temple at Jeruſalem; nor haue the appropriated promiſes that it had; nor practiſe the many cumbersome idle Superſtitious of Popery at their Conſecrations: yet doth it ſolemnly and decently dedicate them to God, and uſeth them not for Gods worſhip till they be ſet apart by ſolemne Conſecration: And being ſo conſecrated, commands to keepe them cleane, and in comely manner and meaſure to adorne them, and allowes them not to bee employed to any other uſes at other times, euen when God is not actually worſhipped in them. Therefore, it forbids not only the keeping of Markets, Seſſions, Courts, Feaſts, and much more of Playes in the Churches, which was uſuall in the times of Popery; but euen of Schooles, and Pariſh-meetings, except in ſome outſide, or with certaine limitations: And the leaſt abuſe or prophaning of our Churches is ſeuerely puniſhed amongst vs, not onely by our Eccleſiaſticall Cenſures, but our Temporall Lawes.

Wee therefore wonder at the Romiſh Church, who puniſh ſo ſlightly ſuch great and enormous prophanations as be here named, and it is ſorrow, and ſhame that they ſhould be named amongst Chriſtians to be done in Churches; and the more, ſeeing they impute & aſcribe more locall inherent holineſſe to Churches then we do. But hereby, as in many other things, appeares their palpable Hypocriſie; for, if they bee ſo holy, or they in their Conſciences hold them ſo holy, as they pretend; why then make they no more account to haue them ſo filthily abuſed, and puniſh it leſſe then wee doe? Indeed, I know no expreſſe Law we haue, nor no puniſhment ſpecified for him that ſhall bee ſo bold and beaſtly

1. Cor. 11. 22.

as lye with a Woman in the Church; for to that wee shall answer, as did the famous Law-giuer, Who can commit so foule a sinne; seeing, as Saint Paul saith, *Haue yee not Houses to eat and drinke in, &c?* So, much more may we say in this case, *Haue yee not Houses, &c.* How therefore can a man be so monstrous to doe that in Gods House, which a ciuill man would be ashamed to offer in his Neighbours house? But if any should bee found amongst vs, that should dare to doe so bold and beastly a part, I dare say, hee should either dye without pittie, or liue with such shame and hatred, as hee had better haue dyed. And, as for our owne parts, we suppose wee may truly say; that since the reformation of Religion, such a Sinner hath not beene heard of in our Nation. So wee are both much sory, and more ashamed, that so foule and vile a thing should bee so common & ordinary amongst the Papists, seeing they passe vnder the name of Christians: for, if it were not ordinary, then were there no need of this Law, nor Penalty amongst them, no more then is amongst vs. But wee are much ashamed, that if it bee so common, then, that they who profess Christ and his holy Religion, should set so slight a punishment vpon so foule a sinne, euen such a one, as may rather inuite wicked men to it then feare them from it.

And here wee confesse, it may seeme very strange at the first sight, how it can come to passe (though they haue amongst them men so beastly-minded) that they should haue opportunity to commit this wickednesse in Churches: But it will not seeme so to them that are acquainted with the Doctrines and practices of Popery; for, they haue many Church-meetings on certaine Saints dayes and Eues, that wee haue not, and at certaine seasons of the yeere: Besides also, their Regulars do all rise at midnight both Men and Women, and goe to their Service in their Churches (the deuotion wher-

of should bee honourable in our eyes, if it were not tainted with such grosse Superstition, and accompanied with so many miserable and monstrous inconueniences.) And such men, and women of the Laity as will, may come thither also, and those that doe, are held most holy and deuout. Now, if the ancient *Vigils* of the Saints and Martyrs, were found to minister the occasion of so great impurities, euen in those pure times of the Primitiue Church, as that by publike order they were put down: no maruell if in those licentious times, wherein the Popish Clergie haue no Law so strong as their lust, & no bridle vpon their affections, but which they please to put vpon themselves, if most foule and enormous things, euen so foule as Whoredome, and other execrable pollutions bee perpetrated in their very Churches.

Morcouer, their great Master-piece of Politie, their Stratagem of Auricular Confession, is for the most part exercised in their Churches, where their Confess. for sits in a place seuered for the purpose, or at least, in a corner where none can heare, and the Penitent kneels before him: By the abuse whereof, how great enormities haue beene committed, or at least the bargaines made in Churches, by the dayly opportunities of meeting betwixt men and women: their own Histories and the continuall experience these many yeeres, do afford so many lamentable Relations, as grieue our hearts to thinke on: and the honour of Religion requires, and modesty commands, rather to bee suppressed in silence, and vnknowne of some, then repeated and diuulged to the scandall of all.

Furthermore, heere appeare the fearfull fruits of their rigorous Law, by which they tie their Clergie frō lawfull marriage: For howsoeuer many among them, as also amongst vs. are able to containe; yet, as the wiser sort of themselves confesse, to many it is so difficult,

and to some others so impossible; as, rather then they will want a woman, they will eate of the forbidden fruit, and take such as they can any way win to their wicked purpose; and rather then they will want time, place, and opportunity, they will, as it is here manifest, not spare the Church it selfe. Therefore, how much more holily and wisely hath our Church ordered, that according to the Law of God and Nature, euery man that finds himselfe not fit to want that society, shall take that course, and vse that holy meanes of Marriage, which the Holy Ghost approueth to bee honourable in all, and which that learned *Aneas Syluius*, afterward Pope *Pius Secundus*, tels vs, was, vpon great reasons, once forbidden to the Clergie, but now vpon farre greater, and better reasons, ought to bee restored.

It is heere also manifest, how vnequall, and vnrasonable Iudges they be betwixt themselves and vs: They will bee the holy Church, and wee must passe for prophane, and be driuen out as dogges. Nay, in forraigne Nations they feare not to make their people belecue, that we liue not like Christians; wee serue not God, keepe no Sabbath, care for no Churches, haue no Wiues but community of Women, and in a word, liue in all licentiousnes, more like Heathens then Christians. We confesse indeed with *S. Paul*, wee are all sinners in Gods sight, and the best of vs all haue cause to cry out with him, *O miserable man that I am, &c.* And there bee many great sinners, and sinnes amongst vs, which as wee confesse to be blemishes in the face of our Profession, Waines to our Religion, and occasions of griefe to all the godly; so wee dare iustifie it, they are none of them allowed, no nor tolerated, much lesse maintained, either by the Lawes of our Land or rules of Religion; yet among all the euils that are among vs, and the enormities, which by the abuse of our long peace and plenty, are too commonly practised among vngodly

vngodly, and vnregenerate men, we challenge euen the most malicious enemies to proue if they can, that euer any in these Kingdomes, euen of the prophaneſt reſuſe (of our Religion) were found to be ſo extremely, and ſhamefully impious, as to lye with women in the Churches, which it ſeemes by theſe words of their owne, is (alas) too common among the Papists; for, if it were not frequent, the price for the Abſolution would not here bee rated among the reſt: for our parts, our hearts trembled, our miſdes were amazed, our ſoules ſighed, and ſorrowed when we read it; and had it not come from theſelues, ſuch is our equity, & charity towards them, wee ſhould not haue beleueed it: But ſeeing it is ſo manifeſt, euen by their owne confeſſion, and was neuer charged vpon them by vs, till thus they diſcouered it of theſelues; wee appeale to all the World of reaſonable men, whether they deale not vnreaſonably with vs, to appropriate all holineſſe, as only being their owne, and to exclude vs, amongſt whom, bleſſed bee God no ſuch ſoule euils are found at all, as heereby appeare to be frequent among theſelues.

As for thoſe other enormous, and ſhameful things intimated in theſe words, to bee perpetrated amongſt them in their Churches: Forasmuch as it ſeemes they are ſo ſoule, as they be aſhamed to name them, wee for our parts are content to be as ignorant of them, as their people be of that which is taught in our Pulpits, or contained in the Bibles that lye in our Churches: And for our neighbours the Engliſh Papists, if they long to know the ſecret of this Pope-holy Myſtery, they may eaſily ſend and bee certified by ſome of their zealous Brethren, who are now preparing to goe to Rome, to the iolly *Iubile* now at hand, who doubtleſſe will bee carefully Catechized by the Engliſh Ieſuites there, and ſufficiently inſtructed in this, and many other poynts of Romiſh Catholicke Diuinity: But, if their ſtomacks

be so sharpe set, and their deuotions so earnest, and their soules so sicke of filthy loue towards this spirituall Strumpet, as they cannot indure to stay so long without it, they may doe well to trusse vp their fardels and goe themselves, that so they may receive the speedier, fuller, and surer satisfaction. And therefore, O yes, you that are so minded among our English Papists, get you gone, wee pray you, what should hinder your Voyage, seeing it's hard to say, whether our King will more willingly let them goe as long as they beare such minds, or the Pope more heartily bid them welcome, as long as their English Gold sounds merrily in their pockets?

The while, till they put the matter to tryall, let the diligent and discret Reader obserue with me this one thing, for a Conclusion of this vnsauory Subiect: Wee heere haue heard of Rom sh Catholickes how they vse their Churches, some do lye with Women in them, others commit such foule things there, as they are ashamed to name, & yet these shamefull enormities found nowhere in the world but among themselves. are esteemed and punished as poore, idle, and triuiall matters; whereas, if one should be found reading the holy Bible in the vulgar Tongue in one of their Churches; or, if two men, two women, or a man and a woman should bee taken reading and conferring vpon some Chapter of the blessed Gospell in their Mother-Tongue, it is not 7, nor 700 Groshes would serue their turnes to procure their Absolution. A feartfull thing and not to be beleeued, if it came not from themselves, that a man and a woman had better lye together in the Church, and commit any wickednesse possible to bee done, then to bee found reading the *New Testament* in the Church.

CHAP. IIII.

4. PERIVRIE.

The Romiſh Text.

An Abſolution for him that hath committed Perivrie, or hath wilfully, and falſly ſorſworne himſelfe, is rated at—

6. Groſſes

Engliſh Obſervations.

Perivrie is one of the great ſinnes condemned in the Morall Law, vnder the heauieſt penalties; and it is ſo foule a ſinne, as all well-formed Common-wealths, euen amongſt Turkes and Heathens doe deteſt it, and deeply puniſh it. What an holy Catho- like Church then is this, which makes ſo ſmall account of ſo great a ſinne? And how vnworthily doe they wrong vs, and other reformed Churches, in whoſe Courts both Ciuill and Eccleſiaſticall, *Perivrie* is ſo ſharply cenſured? And how good canſe haue all Chri- ſtians to take heed how they truſt or haue any thing to doe with this Generation, where *Perivrie* is bought, and ſold at ſo eaſie a rate?

CHAP. V.
5. VSVRIE.

The Romish Text.

*An Absolution for him that secretly pra-
fesseth Vsurie, is rated at* ——— } 7. Groſſes.

*An Absolution for him that burieth an
open, and notorious Vsurer in Christian
mans buriall, is rated at* ——— } 8. Groſſes.

English Obseruations.

Vsurie is worthily condemned by the common Law, and it is a commendable thing in the Popes Law, that it forbids and punisheth all Vsurie. If the Popes Canon Law were as good in other things, wee should sooner, and easier come to a good agreement. But see how euen their best Lawes are made but Spiders webs; for heere Vsurie is bought at an easie rate: For if the Vsurer can gaine Hundreds in a yeere, hee will little care for paying for his Absolution once a yeere; nay, if hee paid for it once a weeke, hee would not lose by the bargaine. And whereas by the Ecclesiasticall Lawes, no Priest may bury the body of a knowne Vsurer in Christian buriall, vnder a very great penalty, you may bee sure a rich Vsurer will not care (at least, when hee dyes, and can keepe his money no longer) to pay the Priest soundly, that will ad-
uenture

* Grez. Decret.
Lib. 5. Cap. 2. Tit.
de Vsuris.

uenture to bury him in the Church: because, though they liue like dogges, deuouring their poore Neighbours, yet dying, they would not bee buried amongst dogges, but amongst men, and Christian men: For they bee of *Balaams* Religion, that howsoeuer they liue the life of the wicked, yet they would bee glad to dye the death of the Righteous, and to haue their carcases rest with the bodies of the best, whose minds they would neuer let rest, but vexed them with their viperous *Usurie*, whilst they liued. Now marke the mockery of the *Romane Church*: for, what Priest will not adventure vpon it, for a great summe of money to bury him in the Church, or Church-yard, when he can haue his Absolution for so doing, at so cheape a rate as 8. Grosses, that is; for 12. shillings sterling?

CHAP. VI.

6. SIMONIE.

The Romish Text.

An Absolution for a Lay-man, for the vice of Simonie, is rated at ——— } 6. Grosses.

But if hee be a Priest ——— } 7. Grosses.

But if a Monke bee guilty of that vice, then his Absolution is rated at ——— } 8. Grosses.

English Obseruations.

THe better sort of Papisticall Writers, haue eneu complain'd of the enormities abounding in the *Romane Church*, by reason of this reigning and swelling

swelling sin of *Simony*. And they haue continually cryed for reformation, lest it bring a deformation of all.

And herein again the ancient Canon Law is very commendable, for inflicting so great Penalties both spirituall, and corporal vpon that sin. But see here to what little purpose any good Lawes or Canons be made amongst them, seeing not onely Lay-men, and secular Priests, but euen their Regulars. or Religious men, for all their holy Vowes to the contrary, may be absolved fro it on so easie conditions; which are set by the Popes, who for the most part creep into the Chayre by *Simonie*, and other indirect meanes: yet see (withall) how they cannot, what euer they be doing, but still they faile not; they forget not to keep their grounds, & to make good, and maintaine the Principles of their Policie; whereof, this is one: That their Clergie is aboue their Laity, and their Regular Clergie aboue their Secular. Againe, That those who bee greater in place, and honour, if they doe well, are also to bee deeper in punishment if they offend; accordingly heere the Laity offending in this kinde, payes 6. *Grosses*, the Secular Clergie, 7; the Regulars 8. Herein, for my part, I commend their care, & the wisdom of their Government; and do wish that the Children of Light were as wise in their Generation for the government of Gods true Church, as bee these children of this World in the vpholding of their Synagogue.

CHAP. VII.

7. SIMONIE.

The Romish Text.

An Absolution for him that Symoniacal-ly enters into holy Orders, is rated at — } 4. Duc. &
 } 4. Carlens.
And his Letters of Absolution from the }
Simonie, at ————— } 16. Grosses.

English Observations.

IT is well, that this which is most properly and truly *Simonie*, and indeed, the foulest *Simonie* of all, is rated a little higher then the rest; yet, it is horrible, that so shamefull and scandalous a thing, as to enter into holy Orders by *Simonie*, should be past over with any Pecuniary punishment at all; whereas, such a one rather deserves to be deprived of his unholy Orders, and to be exposed as vnfauory salt to be trodden vnder the foote of all contempt.

But the while, where is the punishment of the vngodly Bishop, that thus wickedly giues holy Orders for money? whose fault must needs bee farre the greater, seeing hee is in the higher place, and by his learning, wisdom and Authority should teach and guide the Inferiours, who neuer can Simoniacally enter into holy Orders, if hee were not as ready so to giue them, as they to get them. But these greater Flies, or bumble Bees, (the Romish Bishops) must not bee caught in the Spiders webbes of the Popes Lawes, but must in
D all

all loosenes and liberty; flie abroad, to bring home good store of honey to the Popes Hiue. Now wee nothing doubt but this their partiality to themselves, will hasten the hand of Heaven the sooner vpon them, and the more heauily when it comes. For, as no base fellow could enter into holy Orders for money, if there were not mercenary Ordainers, ready to giue them (seeing no man can ordaine himselfe) so no Popish Bishop durst attempt so vnlawfull a thing, knew hee not that the Pope, their Bishop of Bishops, will bee as ready to absolue him, as was the Foxe in the old Fable to absolue the Wolfe.

CHAP. VIII.

8: MURDER.

The Romish Text.

*An Absolution for a Lay-man, who
kills any Clergy-man, or Priest, Regular,
or Secular, Abbot or Pryor, or any vn-
der a Bishop, is taxed at the price of—*

7. 8. or 9.
Grosses.

This is if the Offender bee present; for if hee be absent, it is not so easily granted: For, such must visit the Sea Apostolicke, that is, they must personally appeare at Rome, unlessse he haue an vnconquerable impediment: But if that impediment be at any time remoued, then he must go thither where euer he dwells; yea, though he be a Monke.

Nay,

Nay, the same Law holds for women: But, if the impediment be perpetuall, then the rate is allowed, even for the absent.

English Obseruations.

BVt why, will some say, must the absent goe to *Rome*? why doe they not rather take the money, and spare them their Iourneyes? The Pope and his Factors are cunning Marchants, and know how to make the best of their Marchandize: No Pilgrime, no Penitent, no Offender, no Suter comes at *Rome*, but he goes away well fleec'd. There bee many Churches to visit, many Reliques to look at, and adore, many goodly Images to worship, many Offices to passe through, and euery one of these like a Bush of thornes, will haue a peece of this fleece, before hee can come to kisse the Popesholy, holy foote, or get out his Letters of Absolution. So, although the price thereof bee very small; yet the Tole will cost more then the Griest, and so a large amends is made for that defect, in the monstrous charge and expences, which otherwise his iourney costs him: All which, either falls into the Popes or his Officers Purfes, or at least helps to maintaine the state of the City, which if by these weekly Markets, and by certaine yeerely Faires, and by secular Iubilees, and such like deuices were not maintained, this new *Rome* would bee externally as base, as old *Rome* was glorious.

But by this meanes, and these spirituall Markets, they draw thousands, and in time millions of men to *Rome*, and make them trudge many a weary mile, and spend many a penny, to come for that which is of as much value at home, and the Sellers wel know is not worth a

farthing. And as thus they will improve their commodities to such as are able to come, so on the other side, for such as cannot come to *Rome*, (like wise Gamblers that had rather play small play then sit out; and like wise Marchants that know, Light gaines make a heavy Purse) rather then they will lose good customers, they will lovingly send them their Absolutions at the same rates. See what a carefull, tender loving Mother you have of your *Romane Church*. O that this her love would invite you all to leave this cursed Hereticall earth of *England*, and goe to the holy hands and sweet embracements of your *Romish Mother*. But surely, either you thinke that shee wants truth in these her offers, and protestations, or you want faith to believe her; or else that love, that good Children should beare their Mother.

CHAP. IX.

Murder, or the killing of ones
Father, or Mother, or any other
Lay-perſon.

The Romiſh Text.

An Abſolution for a Lay-man for murdering of a Lay-man, is rated at } 5. Groſſes.

But if hee be a Clergy-man in any the loweſt Orders that is ſlaine } 7. Groſſes.

And if he bee a Prieſt, that is, one that is promoted to all the holy Orders, then he muſt pay } 8. Groſſes.

Alſo, an Abſolution for him that hath kild his Father, Mother, Wiſe, Siſter, or any other Kinsman, or Kins-woman, ſo they bee of the Laity, is rated at no more but } 5. or 7. Groſſes.

And his Letters of Abſolution will coſt him } 1. Duc. & 5. Carlens.

But if the partie ſlaine, bee a Clerke, a Prieſt, or Clergy-man, then the Murderer is bound by the Law, to go to Rome, or to viſit the Sea Apoſtolicke.

English Obſervations.

Solon, an ancient Law-giuer, made no Law againſt ſuch as ſhould kill their Fathers, for ſaid hee in his honeſt ſimplicity; Doubtleſſe there bee none ſuch,

Exod. 21. 14.

such. But the Officers of the Romane Custome-house bee wiser in their Generation, and know well, they liue in such times as there will bee such Monsters, Murderers euen of their Parents: At least, if there were, or would bee none; yet they hope to make some, and to worke or winne them so to bee, by the baseness of the price they set on him that shall murder his Father. Let the World wonder at this wickednesse; for Gods Law allowes no Sanctuary for a wilfull Murderer of any man, and values not all the Gold a *Nabal* hath, a sufficient price or ranome for a Murderer. Yet this *Babylonish Strumpet* dare set a price of a few *Grosses*, euen vpon him that kills his owne Father. Oh, what grosse impiety and hellish abomination is this! And yet this is shee, forsooth, that will bee the Mother Church and onely Spouse of Christ: But it appeares heere, that she is no Mother, but the cruell Step-dame that cares so little for the liues of her Children: And not the Spouse, but the spirituall Harlot, that dare vndertake to bee wiser then her Husband, and to make Lawes contrary to his; and to discharge, for a little money, those, whom her Husbands Iustice had condemned to death.

CHAP. X.

Striking, or wounding of a
Clergy-man.

The Romish Text.

*An Absolution for laying violent hands
upon a Clergy-man, or a Religious man,
if it be with effusion of blood, is rated at* } 9. Groſſes.
the price of

But if it bee without blood, then it costs } 7. Groſſes.
but

*But note heere, that if many haue their
hands in this striking, laming, maiming
or killing, then (if the Letters of Absol-
ution be for particulars) for every Of-
fendor, there must be added* } 1. Groſſes
a peece.

English Obseruations.

Touch not mine Anointed, and doe my Prophets no
harme, saith God. He will not haue his so much
as toucht to their hurt. It is therefore likely,
that the Popes Clergie are none of Gods, whose blood
may bee sold at so cheape a rate; or else, that the Pope
is not the Vicar of Christ, who sells the blood of his
Brethren, to enrich himselfe with the price thereof,
whose Persons God will haue not so much as touched.
But heere let all reasonable men consider, how vnrea-
sonable

reasonable and partiall the Romane Church is, betwixt their Clergie and Laity, and how impious in their estimation of Gods Lawes, and their own, who dare make the price and penalty for killing a mans Father, being a Lay-man, lesse then the bare striking of a Clergy-man. *Arise, O Lord, and maintaine thine owne Lawes* against such insolent enemies of thy Crowne, and deliuer thy Church from those euill and, vnreasonable men.

But will some say, Amongst all those many kinds of Murders, and Absolutions for the same, how chance wee heare not of any Absolution for him that kills a King? Courteous Catholikes of *England*, aske the gentle Iesuites your kind Confessors, and they will resolute you, that those Absolutions are for sinnes, and foule offences, not for such Heroicall feates, and meritorious acts, as to kill any Heretique King. And to proue it to bee most meritorious in Heauen, and therefore most commendable vpon earth, they will doe it by no lesse authority then the Pope himselfe, who, though he make but few Orations, and fewer Sermons; yet his ioy compel'd him to put himselfe to the trouble to make an Oration in the Consistory of Cardinals, in praise of the Frier that stab'd *Henry* the third of *France*, though hee were no Heretique himselfe, but only a suspected fauourer of them. Now, if hee bee praised by the Pope, who kills a King, that is but a fauourer of Heretiques; no marueil if hee be held no Offendor, but rather one of an Heroicall spirit, that kills that King his Holinesse shall pronounce an Heretique.

CHAP. XI.

Overlaying of an Infant.

The Romish Text.

An Absolution for the Husband and Wife, who find in the Morning, or when they awake, the Infant lying by them to be dead, is rated for either of them at—

6. Croſſes.

English Obseruations.

ONe exception against the Romish Religion, is, that the grounds, and practice of it, are not only against Religion, and Holinesse, but also against the rules of Reason, and grounds of Iustice: for example; set aside all Religion, and Gods Word, doth not Nature it selfe, and naturall Reason, euen amongst the Heathen, make wilfull Murder a greater sinne, then accidentall, and vnwilling? How shamefull, and vnreasonable then is the Romish Church, to make the punishment more, nay, twice as much, for the casuall death of an Infant, then for the wilfull Murder of ones Father, or Mother? Yet withall, marke good Reader, how this so vnreasonable Romish Stepdame, neuer wants a private reason tending to her owne ends; for shee knowes well, that where one Villaine is found so wicked as to kill his Father, 20. nay, 100. the whole world ouer, may be taken tardy in this vnwilling mischiefe of ouer-laying a Child, the greater part of the World being so poore, that their Children lye with them in the same beds:

E

It

It had therefore beene (thought she) but a silly peece of policie, to impose a large and high rate vpon a fault that is seldome committed, but rather on such as fall out dayly: in leed, that is the way to worke in wealth, and so she may fill her Purse with money, the World may see shee litle cares though she empty her head of all wit, and her heart of all honestie. What shall the Christian World say to her, but as *Simon Peter* said to his ancient friend *Simon Magus*: *Thy money perish with thee?*

A.D. 120.

CHAP. XII.
Destroying of Infants in the Mothers Wombe.

The Romish Text.

An Absolution for the Husband who beates or strikes his Wife being with Child, so as that thereupon shee comes before her time, and loseth her Child, is rated at—

} 6. Grosses

An Absolution for a Woman, who being with Child, took medicinall drinke to destroy her Birth, or doth any other Act, whereby the Childe, being alive in her Wombe, is destroyed, is taxed at the rate of—

} 5. Grosses.

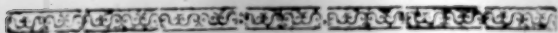
English Obseruations.

IF the slavery of Women, and Icalousie of Husbands in *Italy*, bee so common as Trauellers tell; and the violent beating of Wiues so ordinary as this Par-
ticle

ticle implies; then certainly, our English Women may iustly thanke God for that comfortable freedome that they enioy, which is such, as made *Erasmus*, and other strangers comming hither, say; That no Women in the World liued so faire liues as ours in *England*: And our Catholike Women may heere see, how little they are beholding to the Pope, who cares so little for them, more then for seruing the filthy lust of him, and his lustfull law-lesse Clergie, that all the base Jealousies, vnworthy vsage, and cruell blowes of their imperious Husbands moue not him at all; nor holds hee it worthy so much as a poore Purse-punishment, vnlesse it cause the death of the Child. Haue not our Catholike Dames great cause to runne after Romish Religion as they do? If they loue it so well; Oh that they would euen runne to *Rome*, and enioy it there, where they may haue the Popes dayly blessing to make amends, if their Husbands should pay them with dayly, and sometimes deadly blowes.

It is also fit for the Readers obseruation, what little account is made in *Rome* of killing Infants; and his Shauelings, and vnholly Cloyster-brethren shew themselves children not vnlike their Father; amongst whom and their carnall Sisters the Nunnes, their Chronicles, and all Trauellers, and the Visitations of their Abbeyes, doe all declare how wickedly hundreds, and thousands of Infants doe perish amongst them, some newly borne and baptized in their blood, and either cast into Ponds, or buried in their Gardens, Celles, Cellers, Vaults, hollow Walles, and sometimes in baser places; some flaine, and strangled in the Birth, many destroyed, and neuer suffered to see the light of this Life, and those bee held of tender, and honest hearts among them, who feare to destroy these harmelesse Babes, and doe therefore saue them, sending them out to be nursed, and liue: And yet, these are the men that condemne holy Mar-

riage as vncleane, and vnholý; nay, as a foule, sinfull, and punishabie fault, about Whoredome, and all Fornication.



CHAP. XIII.

VWhoredome, or keeping of Concubines.

The Romish Text.

An Absolution for a Priest, or Clergie-man that keepe a Concubine, as also his Dispensation to saue him from being Irregular, which by the generall, and Prouinciall Constitutions hee incurreth, all this together, is rated at the price of— } 7. Groſſes

And if a Layman will keep a Concubine, his Absolution also will cost him the same price, euen— } 7. Groſſes

English Obseruations.

SEe the horrible impudencie of this shamelesse Generation, they confesse, that euen their owne, both Generall, and Prouinciall Councils doe condemne the keeping of Concubines, vnder paine of Irregularity; and yet the Pope is not ashamed, against them all, to set to sale this filthy sinne, and to put down

ſo baſe a price as ſeauen Groſſes: But ſpeak (you mon-
ſtrous Whore-maintayners) Is not the keeping of
Concubines, or Whores (for what is ſhee better then a
Whore, whom a man keeps as a wife, and is no wife?)
Is it not (I ſay) as well againſt the expreſſe Law of
God, and Goſpell of Chriſt, as againſt Canons of Coun-
cels, and Conſtitutions of the Church? If it be, as eue-
ry Child knowes it to be ſo, why doe you then con-
ceale it? The reaſon is plaine enough to them that bee
acquainted with your pollicies, euen becauſe it little
moues you what is commanded, or forbidden by God
in the Law, or in the Goſpell. But all that you care
for, is what is forbidden in your owne Conſtitutions:
And leſt that ſhould breed ſome ſcruple of conſcience,
that keeping a Concubine is forbidden in your gene-
rall, and prouinciall Conſtitutions, you take a courſe to
quench that alſo, euen that little ſparke of conſcience,
and feare of ſinne, and tell the offendor, that beſides
his Abſolution from the ſinne, hee ſhall alſo haue a
diſpenſation to deliuer him from the danger of Irre-
gularity, that moſt ſeuere, and moſt iuſt puniſhment,
which the Canons of the former, and better times in-
fiſt vpon that ſinne.

See, all good Chriſtians, marke, I beſeech you, you
potent Princes, and Kings of Chriſtendome, you god-
ly Biſhops, and faithfull Diuines, who all in your ſeu-
rall places wiſh the welfare of Sion, and ſeek to ſe-
tle true peace in the Church. See to what little pur-
poſe it is to haue any generall Councell, or to make a-
ny wholſome Canons, and Conſtitutions, as long as
this Man of ſinne is ſuffered to ſit in the Chayre of
Peſtilence, ſeeing all the good, and carefull Canons the
Councels haue made againſt that filthy, and reigning
ſinne of whoredome, in ſixe, and ſixe hundred yeeres,
are all caſt off, caſhierd, and nullified for the bringing
in of ſcuruie ſixe, or ſeuen Groſſes into the Popes Coſ-
fers.

fers. See what all your labours tend vnto, Kings, and Princes, in calling learned Bishops, and Diuines, in managing the proceedings of Generall, Nationall, or Pro- uinciall Councils, as long as hee is suffered in his ex- orbitant pride, and insatiable couetousnesse, and vn- measurable lasciuiousnesse, thus to tyrannize ouer the World. And you that bee learned, marke heere what good cause had *Erasmus* the Low-Germane, *Especaus* the French-man, *Ferus* the Dutch-man, *Caranza*, *Ole- aster*, *Stella*, and *Vines*, the Spaniards; *Sauanarola*, *Mi- randula*, *Mantuan*, and other Italians, to cry out vpon the Romish abominations, and to call so earnestly for reformation, as they did both in Pulpit, and Print.

And because they set so easie a penaltie euen for a Lay-man also that shall keepe his Concubine, it puts mee in minde of a memorable example in that kinde, whereof I can make report vpon my owne certaine knowledge; wherein it is manifest, that this villany, though hatcht at Rome, yet reacht euen as farre as England.

Mr. *William Strickland* of *Bainton*, neere *Bridlington*, in the East-riding of *Yorke- shire*, whose sonne Mr. *Walter Strickland*, or else his sonne, liues there at this day, Lord of that Towne, and diuers others in that Country can witnesse the same.

An ancient Gentleman in *Yorke-shire* told me him- selfe neere thirty yeeres agoe, that liuing at *Yorke* in *Queene Marias* time, (where hee was one of the Councell of State, or else the *Queenes* Secretary to her Councell there) and fearing to be questioned for not comming to the Church to Masse, which hee resolued neuer to doe, whatsoeuer it cost him; and hearing that *Cardinall Poole* was come from Rome to reconcile England, being Legat à latere, and came furnisht with these faculties, and power of giuing the Dispensations, and Licences (mentioned in this booke, and complayned on by *Especaus*) sent to his Sollicitor at London, to get him a Dispensation (out of the Lord Legats the Cardinals Court) not to goe to Church, but that hee might exercise his Deuotions at home. The Sollicitor going about it, found it somewhat difficult, because they

they suspected, that hee who sued for such a Dispensation, was likely to be a Lutheran, or a Caluinist Heretique: notwithstanding (other pretences being made) hee compass it for money. Which being granted, and the Dispensation drawing vp, an Italian Officer of that Court asked him (merrily and not secretly) *But how old is your Master? would hee not also haue a Licence to keepe a Concubine?* The Sollicitor blusht, knowing his Master to be another man, and of a better Religion than to keepe a Whore: yet considering his Master had the wit to make a good vse of an ill thing, and would be glad to haue such an aduantage against them, closed with him, and asked him the price, which was not vnreasonable, for, for a French Crowne more, hee had it past: and so sent downe his Master a double Dispensation, that is, not only to forbear the Church, but to keepe a Concubine: At which, hee was much amazed, till hauing read his Sollicitors Letters, and then he laughed full heartily at it, and many a time he and the good Gentlewoman his wife, made themselves merry with it, together with some private friends whom they durst trust.

This Gentleman, and his Wife, liued together Man, and Wife sixty yeeres, and dyed both in one yeere.

I asked him what became of his Dispensation? Hee said, he kept it safe till the last yeere of *Queene Mary*, when the Inquisition began to be so hot at Yorke, that euen such men as hee, were questioned for Religion: And hee being called before the Commissioners; and charged with not comming to Masse at the Church: Hee pleaded the Popes Dispensation for his absence. But, being told, hee must exhibit it in Court, he spake to the chiefe of them, being an ancient Doctor of Law, (whose name he told mee, but I haue forgot it) that if hee might haue his Dispensation againe, hee would produce it, else not. And taking his word, for security of restoring it, he brought it into the Court: Where all looking at it, one after another; one chafed,

another

another blusht, another rownded in his fellowes care, but all were ashamed of the businesse : such Marchandizes hauing beene rare in England, especially so farre from Court. But (saith hee) I demanding my Dispensation, the chief Commisstoner bade me come home to him for it, and said, The Court dismist me. Afterwards, going to him for it, hee curiously inquired of mee, how I had it, and what it cost. Which when hee heard, it wonderfully perplext him : for being a man of morall honesty, & but an English Papist, being little acquainted with these Italian trickes, hee was amazed, and much ashamed of it : and not hauing any thing to say, in denyall of a thing so manifest, nor in excuse of so foule a matter, hee prayed mee to conceale it, and vterly to forget it, but would by no means giue it mee againe ; and said, hee had burnt it. And thus (saith he) I lost my Dispensation, yet lost nothing by the losse of it, but onely the benefit of an euidence against themselves.

CHAP. XIV.

VVHOREDOME, or deflouring
of Virgins.

The Romish Text.

An Absolution for him that hath defiled, and defloured a Virgin, is rated at— 6. Groffes.

English Obseruations.

ARe these the great extollers of Virginity? Surely it's but a false flourish, they do not so esteeme it as they make shew; for, if they did, then they would prize it at a higher value: for, whatsoeuer is held precious, is alwayes sold at a deare rate. Seeing therefore the violation of Virginity is so poore a matter in the Popes Court, and passeth at so base a price; it may let all see that be not blind, it's but a counterfeite colour they cast vpon the matter: And see moreouer, how by consequent, they accuse of cruelty and iniustice the Law enacted by God; *Hee that violates a Virgin, is to dye for Deut. 22, 21, it, or else bee fined to her Father, and take her to his Wife: 28, 29.* but heere 6. Groffes will suffice for his discharge. They say the Pope is the Vicar of Christ, and some of them call him the Vicar of God: But, is not hee a strange Vicar, that dare alter the Lawes of his Lord and Master?

CHAP. XV.
INCEST.

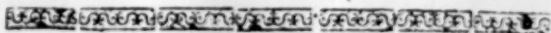
The Romish Text.

*An Absolution for him that lyeth with
his God-mother, or with any woman
that is of his blood, or carnall kindred,
and for him that lyes with his Sister, or
with his owne Mother, is taxed at—* } s. Croſſet.

English Obseruations.

WHat is this wee heare? Is it vsuall in the Popish world for men to lye with their Sisters, nay, with their Mothers? Alas, that wee should heare it of any that professe Iesus Christ: But, seeing it is so, and euen common, it seemes, amongst them, who despise vs as dogs in respect of themselues, wee haue cause to blesse God that wee know it, especially, that we haue it from their owne mouthes, for now wee know the better how to esteeme of them, and we hope the world of reasonable men will thinke nothing the worse of vs, seeing wee are condemned by such as these. But if these be the manners of the Italians, wee shall the better belecue hereafter, that which *Petrarch*, *Boccas*, and many more do write touching the Religion of *Rome*, and liues of the Italians. Much more should here bespoken; but as the old saying is, *Cura leues loquuntur, ingentes stupent*. For truth is, words must needs want,

want, where no words can suffice to expresse the horror, and hideousnes which lyes not hid, but openly expresseth it selfe in this Absolution, which in our Consciencies wee beleue would passe on no conditions in any Ciuill Heathen Countrey in the World; and yet is granted for 5. *Grosses* in the Court of *Rome*.



CHAP. XVI.

ROBBERIES.

The Romish Text.

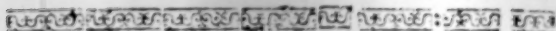
An Absolution for him that spoyle or robs another, or burnes his Neighbours Houses, is rated at } *7. or 8. Grosses.*

English Obseruations.

Robberies, or burning of Houses, are foule Capital Felonies in *England*; but in *Rome*, the Pope an indulgent Father, deales more mildly with his Children. Bee gonetherefore, you zealous English Catholiques, get you out of this rigid Gouvernement, get you vnder the wings of his Protection, where you may burne, spoyle, rob, reuenge, and not passe the Pikes of our sharp and seuerer Lawes: But when you come at the holy City of *Rome*, you may do wel to ask your holy Father, how hee will answer the Law of God, who ordaines, that if fire breake out and damnishe the Neighbours, the kindler of it shall make restitution? If this

Exod. 22. c.

bee iust against him by whose negligence it broke out, without any mind to doe hurt; how vnjust then is it, to absolue him for 7. or 8. Grosses, who wickedly and wilfully sets it on fire?



CHAP. XVII. FORGERIE.

The Romish Text.

An Absolution for him that forgeth false Letters testimoniall, and for such as bee the Witnessees to such forged Letters, is } 7. Grosses
rated at _____

And for him that forgeth any Writs of the Office of the Penitentiary, at _____ } 8. Grosses

And for him that forgeth Letters of Priuiledge, at _____ } 16. Grosses.

And for him that forgeth the Popes hand, or Letters Apostolicall, at _____ } 18. Grosses

English Obseruations.

John 5. Eliz.
Chap. 14.

And for *Forgery*, though it bee not flat Fellony, yet finds it such censures in our Courts of *England*, as for this World, some Offenders would rather wish to bee hanged then vndergoe them: yet in this mercifull Mother-Church of *Rome*, it is so ordinary

a matter, as the highest Penalty, euen for forging the Popes hand, is vnder 30. shillings; yet I must needs here in commend the Pope for his courteous dealing in measuring other men by himselfe: for knowing himselfe to bee the great Forger of the World, thrusting vpon the Church continually counterfeit Bookes, and sometime whole Authors counterfeit, hee deales the more fauorably with them, who take to themselues the boldnesse to counterfeit hands; for he iudgeth (and Oh that none of his iudgements were more vniust) that a name is nothing to a whole Booke, and a hand but little to a whole Man.

But withall, obserue (good Reader) how hicherto you haue heard of the Penalty of 6. or 7. & neuer about 3. *Grosses*; how then come wee so sodainly to a double price or Penalty of 16. and 18? Oh, the case is altered: the former faults were against God, the breach of whose Lawes, and neglect of whose Commandements are but *Peccadils*, at most, but petty Treasons at *Rome*: But these are such as trench vpon the Power, and Prerogatiue of the Pope, these touch his Free-hold, therefore now the prizes are higher, and the Penaltie heavier. Thus are they blinded with selfe-loue, misled with mis-conceits of themselues, and carried away wholly with care of that which concerneth themselues: And God himselfe little better then forgotten amongst them.

CHAP. XVIII.

False VVitnesse-bearing.

The Romish Text.

*An Absolution for him who in a criminall }
cause takes a false Oath, is rated at — } 6. Grosses*

English Obseruations.

BUt the iust God, who knowes that a false Oath in Iudgement, may lose a mans Credit, State or Life, allows neither sixe, nor sixe score, nor sixe hundred *Grosses*, as a competent recompence to the partie wronged, nor a proportionable punishment to the Offendor, * but ordaines, that hee shall satisfie fully the partie wronged, and receiue other punishment for his breach of Gods Law. What shall wee then say to this fellow that makes thus base account of a false witnesse, nay, of a false Oath, wherein, besides all the confusion that thereby may breed amongst men, God himselfe, and his glorious Maiesty is immediately assaulted, and most impiously abused.

* *Leuit. 6. 5.*

CHAP. XIX.

CHAP. XIX.

Commutation of Vowes, or
Absolutions for the same.

The Romish Text.

For a man to haue leaue to change his Vow, } to Groffes
will cost him _____

For a Lay-man to change his Vow of go-
ing to Rome, to visit the Apostolicall } 12. Groffes
Churches, _____

For a Prince who vowed to visit the Se-
pulchre, _____ } 20. Groffes

English Obseruations.

ALL men know how sacred a matter they make
of their Vowes; they fill the World with the
noyse of them: Such a man (say they) hee is
curst if he marry, for he hath vowed the contrary;
such a one is damn'd, if hee, or shee enter not such an
Order; for, hee hath vowed to doe it: *Luther* must
needs bee damned in Hell, because hee married a Wife;
for hee broke his Vow: and a Hundreth like. *Quanto*
conatu, quantas nugas? What adoe heere is about no-
thing, or little better then nothing. when a matter of
10. Groffes (that is, fiftene shillings) will purchase
him a Pardon, or a Faculty to change his Vow into
something else?

Buc

But ſuch is their Religion, and ſuch be their trickes, as *Vowes* are the ſtrongeſt bonds, when the vrging of them makes for their owne ends: But, if to break them be for their turnes, then they be of no force, their *Sanctiſon of Rome*, can breake them in pieces like a threed.

Oh ſhamefull, and yet ſhameleſſe Hypocriſie, to make ſo great a ſhew, where is ſo little ſubſtance! for why, the tender conſciences of poore men bee ſo terribly intangled and burthened about their *Vowes*, which ſome-time negligently, ſometimes meirily, nay (in drinke) ſometimes haſtily, ſometimes impiouſly, oft-times raſhly, & alwaies ignorantly do fall from them. If the Pope can ſo eaſily, as for a matter of 15. ſhillings take the burthen from them; ſurely, they are ſimple that trouble themſelues, when they may ſo eaſily bee diſcharged. It ſeemes the High Prielt in the Old Teſtament, tooke no ſuch power to himſelfe; for then good *Ieptha* and his Daughter needed not to haue mourned ſo much, for his vnauſed *Vow*, who (I warrant you) would haue giuen 10000. *Groſſes* to haue been diſcharged from his *Vow*: But he held as wee doe, that if a *Vow* bee vnlawfull, it binds not at all, but breaks in peeces of it ſelfe; ſo if it be lawfull, it binds ſo firmly, as, no man, no money, no price, no power on earth can diſpence with it. And here we challenge that grand Hypocrite of *Rome*, and all his Colledge Conſistory to answer vs but this one Queſtion: If it bee an vnlawfull *Vow*, how dare he for want of money bind where God loſeth? if lawfull how dare hee for money loſe where God binds? And if hee will not answer vs, wee bind him ouer to the great and generall Seſſions, in the bonds of an euill Conſcience, which will hold him faſt and ſure enough to answer it before God, for thus abuſing the World, and turning Religion vpside downe, to ſerue his owne carnall, and lawleſſe luſts.

For the particulars; Will it coſt a man but 20. ſhillings

Judg. 6:

lings to change his Vow, who vowed to viſit the Churches in *Rome*, then ſure your owne conſciences know it to be a lye, when you write, that ſuch great Indulgen- ces for thouſands of yeeres, and forgiueneſſe of ſinnes, and releaſing of ſoules out of Purgatory, belong to them that viſit the 7. Churches in *Rome*; for if that were true, you could not bee ſuch Villaines as ſuffer men for a little money to miſſe ſo great a bleſſing as indeed is worth all the World. And, if a Prince that vowed to viſit the Sepulcher, would be diſcharged of it, & change his Vow, it muſt coſt him 30. ſhillings: Verily, the price is eaſie enough.

But how came it to paſſe you trench thus vpon the ſacred Prerogatiue of Princes; elſewhere hee might not goe without Liſenſe, if hee doe, hee muſt pay you? Now, if hee ſay hee will goe, and after change his mind, hee muſt pay you for that alſo. How dare you thus play with edge-tooles, and dally with your betters, and prey vpon them that are able to make a prey of you at their pleaſures? Again, is this it for him that calls himſelfe the *Servant of Seruants*? But heerein appears your Hypocriſie in words to maſke vnder the vaile of Humility, and in deeds to declare your ſelfe the Commander of Kings. Let the reſt of the Kings, and Princes of Chriſtendome open their eyes, and learne at laſt to tread the pathes, wherein our King, and Prince haue broke the Ice before them, euen to know their owne power, keepe their owne places, and ſtand vpon their owne feet, & in whatſoeuer they vndertake, or reſolue, vnder God, to goe on without his leaue, who hath much more cauſe to aſke leaue of them.

CHAP. XX.

An Absolution, together with a Dispensation, that a Man may haue two Wiues at once.

The Romish Text.

An Absolution, and Dispensation for him who having one Wife absent, or that went from him, and hearing her to be dead, marrieth another: but she prouing to bee aliue, hee notwithstanding desireth to keepe, and liue with the latter, and to haue his Children made Legitimate, his Dispensation will cost him

10. Groſſes

And the Clarke, or Writer must haue

7. Groſſes

English Obseruations.

O H most shamefull Dispensation! Shall he haue leaue to liue with a second Wife, the first being yet aliue? For, howsoeuer that word, *Shee prouing to be aliue*, is not in the Romish Text; yet must it needs be implied, that he knowes her to be aliue, else the other cannot in this case bee call'd a second, if the first be not; nor needs he a Dispensation to liue with the latter, if the former were dead; nor needs he Letters of rehabilitation to make his Children by her Legitimate. Gentle *Gerson*, we now see how great cause thou hadst to call the Romish Dispensations, *Dispensations*.
 Againe,

Againe, are these the men that make the World beleue they honor Marriage more the we, seeing they make it a Sacrament properly called, which we doe not? But it appeares to bee but a false flourish, and an idle bragge, seeing heereby they make it rather a base Recrement, then a holy Sacrament: For if he may marry and keepe a second, the first yet aliue, and her Children also be legitimate, what is become of the lone, league, and bond betwixt the first and him? If this be not to crosse the wisdom of God, to dishonour his holy Ordinance, to fill the world with Bastards, and breed an vniuersall confusion, I appeale euen to the learned, and ciuill men amongst the Hearthen.

And all this is the fouler, in regard of the baseness of the price: where in appeares their wicked Policie, hereby as it were inuiting, or, as *Espeuans* complaines, euen teaching men to do euil: for, few there be which marry so contentedly, or at least, are so continent, as they will not be ready at so easie rates to take the benefit of this Indulgence (I meane, of those that be Romish Catholics, and consequently beleue, that all is well done thats done at *Rome*, and all lawfull, safe, and holy which the Pope allowes:) And verily if this Law be alike for Wiues, as well as for Husbands, as no reason but it should, then I maruell not, the Romish Factors heere grieue so much they cannot bring the *East-India*, *Virginia*, *Turkey*, and *Moscouia* Companies to their Religion; for if they could, heere would be much good matter for their Markets, seeing many Husbands are yearly suspected to be dead, and sometimes the Wiues married when the Husbands proue to bee aliue. They slander vs, that our Religion is a Doctrine of libertie, and loosenesse; but let all our enemies shew when once any Husband, or Wife with vs, hath bene vpon any condition dispensed withall in this case, after the first is found to bee aliue; but contrariwise, wee are sure that

many, who after information, and more then probability of the death of the former, had married another; yet after notice of his being aliue, were presently directed to leaue the latter, and when it proued so indeed, returned vnto him, as vnto the true Husband, and such as wanted either loue, or Conscience so to doe, our Religion, and Lawes haue compel'd him thereunto, although some (I speake vpon knowledge) would haue giuen a hundred times ten *Grosses* for a Dispensation in this case. Iudge now, good Reader, of what Profession soeuer thou bee, whether is the Religion of Liberty, and loosnes, Ours, or Theirs.

FINIS.

THE

THE
RATES OF
THE POPES
CUSTOME-HOUSE.

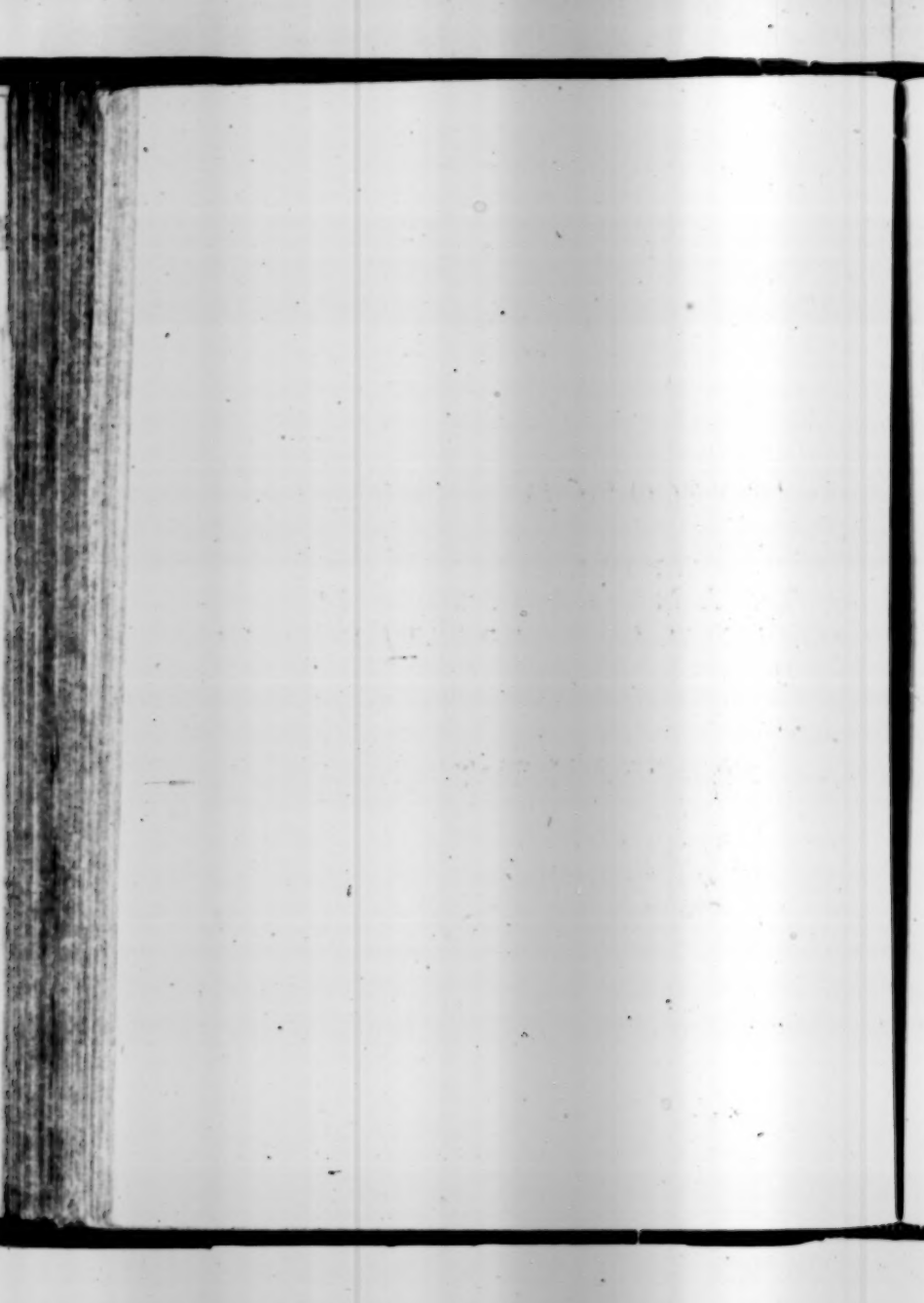
THE SECOND PART.

WHICH IS,
OF TRANSGRESSIONS
AGAINST LAWEES PARTLY
Divine; but for the most part
ECCLESIASTICALL.



L O N D O N :

Printed by *George Purflow*, for *Iohn White*, and
are to bee sold at his Shop in *Little-Brittaine*, at
the Signe of the Holy Lambe, neere St.
Bussolphs Church. 1625.



CHAP. I.

Absolutions for Transgressions
against Lawes, partly Diuine;
but for the most part
Ecclesiasticall.

The Romish Text.

*An Absolution for him that takes two ho-
ly Orders in one day, is rated at* — } 27. Gross.

2. *For him who celebrateth the seruice of
any order which he hath not taken* — } 27. Gross.

3. *For him that procures himselfe to bee
promoted to a fained title, that is, to such
or such a benefice, when indeed hee hath
none; if he confirme it with a false oath,
or by false witnesse, will cost him* — } 33. Gross.

*And Pope Iulius the Second would ouer and aboue haue a
good composition of them that were thus ordained.*

4. *For him that is ordained without Let-
ters ofmissory from his owne Ordinary,* } 19. Gross.
is rated at —

5. *But if he haue any benefices, and would
hold them, it will then cost him no lesse
then* — } 38. Gross.

*An Absolution for a King, for going to
the holy Sepulchre without a Licence* — } 100. Gross.

English Obseruations.

Hitherto haue we seene how the Lawes of God
are regarded at Rome, and their transgressions
punished: Now follow the Offences, which
for

for the most part are against the Lawes of the Church, Touching which, there is one most strange, and remarkable Circumstance, sufficient to make all Christians ashamed, and euen all reasonable men so maruell: namely, that the penalties for the breach of them are farre heauier, then for the greatest sinnes against the ten Commandements: For howsoeuer they well deserue heauier punishments then bee heere inflicted; yet that their Penalties being transgressed, should so farre exceed the Lawes of God, may seeme more then wonderfull to such as be not well acquainted with the bold presumptions, and presumptuous impieties of this wicked Strumpet. Let the Earth tremble, and the Heauens blush at this boldnesse, that the Absolution of him that kills his Father, passeth for no more then 7. *Grosses*, and his who lyeth with his Mother, is but at 5 being two of the great Lawes of God: but the taking of two Orders in one day, or to be ordained without Letters dismissory, being but breaches of Constitutions of their owne, must cost him 27. and 38. See what a good cause *Oleaster* in Pen-
after, Ferns, and other reasonable, and honest hearted Papists had to cry out as they did, that the Lawes of God are neglected in Popery much more then their owne, and the breach of their owne much more seuerely punished. And this may giue euidence to the consciences of Gods children, that the destruction of this Antichrist is not farre off, and his damnation sleepest not.

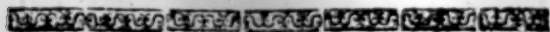
Now touching the particulars: as to the second of them; It lets vs see, that it's no vnusuall thing amongst them, for such to say Masse, as bee not full, and lawfull Priests, the danger whereof by their owne confession, is no lesse then horrible Idolatry; for by their owne rules if it be not consecrated, it's Idolatry to worship it, and if hee be no Priest, he cannot consecrate. I doe not believe they thought to haue opened vs this doore, nor indeed

indeed did they thinke wee ſhould euer haue ſcene this Booke; But thus it pleaſeth God to make them vent, and foame out their owne ſhame.

And touching the third; is it not ſtrange and fearfull, that ſome of their Clergie dare, not only procure themſelues to be promoted with places, and Benefices, which indeed are not, but be meerely forged, and counterfeit? But moreouer, darcher ignorant, and prophane people to ſwear themſelues, and damne their ſoules, by lending them a falſe Oath to confirme it. Howſoeuer this may affect them; wee, for our parts profeſſe, it makes our hearts to tremble, and our ſoules to mourne, that ſuch Atheiſticall impiety ſhould bee ſo frequent among them, euen in their Clergie, and Court of *Rome*. And that it is no extraordinary, but a frequent caſe, appears by the words following, in that the Pope ſo wiſely takes hold of it. For, *Aquila non capis Muſcas*, the lofty Eagle will not ſtoope at little Flyes; and, if it were a poore bait, they would nor bite. Seeing therefore the Pope drew a good compoſition out of theſe, its manifeſt to bee too common a caſe amongſt the Popiſh Clergie. And in as much as *Iulius* the 2. was willing to gaine out of ſo vngodly a ground; it ſhewes him out of his owne Romiſh Records, to bee no better a man then the Hiſtories make him.

But for the laſt; it's more then ſtrange, that if he be ſo proud to offer, yet that Kings will ſo farre forget themſelues, as thus to be befooled, and to ſuffer an vſurping Prelate to domineere ouer them: For who ſhould hinder a King from going to the place of Chriffs Sepulcher at his pleaſure? Or, if another may command him or forbid him, how is he then a King? If it bee a part of the power, or Prerogatiue of a King to ſet impositions; then certainly, thoſe are but pieces of Kings, who ſubmit themſelues to the penalties, and impositions the Pope ſhall ſet vpon them: thoſe that will thus

be trodden, and trampled vpon by this base companion, and yet proud *Antichrist*, it's pittie but they should pay, in stead of this hundred, for their Absolution, a hundred thousand *Grosses*, for such their grosse folly, and vnkingly debasing of themselves.



CHAP. II.

DISPENSATIONS.

First, for *Bastardie*.

The Romish Text.

A Dispensation for a Bastard to enter all
holy Orders, and to take a Benefice with } 12. Grosses
Cure, will cost —————

And to haue two Benefices compatible, } 2. Ducats
will cost him ————— } 4. Carlens,

But if he will haue three Benefices, then he } 4. Duc.
must pay ————— } 4. Carls.

English Obseruations.

HEEERE follow some of the faculties, which
Especaus, as we heard before, bitterly complain-
ed of, for that not only they daily past at *Rome*,
for money, but were also granted vnto the Legats or
Nuncio's that came from *Rome* to *France*, who being
Legats à latere, comming (forsooth) euen from his owne
sweet

sweet side, and bringing such blessings as these with them, they shew vs what a blessed brest their *Lord Extra Iocra. cap.* *God the Pope* beares about him, out of which they suck *chm. inter. in* such hatefull Henbane, euen such pieces of filthy poison, which spirituall infected all the World for a time, *Coloff.* and diuers Nations yet to this day.

The reason why hee is heere so beneficiall, and bountifull to Bastards, is, because they are so neere, and deare in likenesse vnto himselfe, both in his spirituall and carnall Kindred: For first, it is he, which for diuers Ages past, had almost destroyed the true spirituall, Childe, the *Religion of God*, and fild the world with a false, base, and bastardly Religion.

Moreouer, it's he and his Instruments the Iesuits, and other his shamelesse Censors who haue by their *Indices Librorum Prohibitorij, & Expurgatorij*, partly, as it were killed the true children, by utterly suppressing the true vndoubted bookes, and writings of learned men, and partly put base bastards in their roome, by chopping, and changing, purging, and painting them; as if the Fathers were aliue againe, they would not now be able to know their owne: and certainly, many of them would absolutely refuse, and with great indignity disclaime these that passe vnder their names as being none of theirs. And thus the World by this bold wickednesse of theirs, is fild with a base bastardly brood of false, forged, fained, and counterfeit Bookes, to the intolerable iniurie of the truth, partly in peruerting, and principally in suppressing it, and to the irreparable losse of learning, if it bee not by the true Christian Church both timely, and wisely preuented.

Besides, where euer that bastardly Religion of his reignes, it filds the world with carnall Bastards, by denying, and dishonouring holy Marriage. by pul lique toleration of Whoredome, and by making it a little sinne for their Clergy to lye with many wiues of other men,

Ioh. Ferus his
Comment vp-
on S. Iohns
Gospell, is,
since the Au-
thor died, re-
printed at
Rome, and the
Author is for-
bidden; and
it is alread in
no lesse then
1000. places.

then to haue one of their owne: By this meanes not onely their Townes, and Cities, but their Colledges, and Cloysters are filld with a doubtfull, vncertaine, and Bastardly Generation: their owne Records, and Histories were enough to make them blush on this behalfe; if they were not past shame. Nay, so farre are they forsaken in this poynt, and giuen ouer of God, as it's hard to tell (not how many Whores, and Women haue been Popes; for doubtlesse there was but one bur) how many Bastards haue sitten euen in the Popes owne Chayres: so deepe was the wisdome, and so iust the iudgement of the high God, by ioyning the spiritwall, and carnall Bastardie together, so to punish the one with the other. There was an Age, euen almost in the height of Poperie, which *Genebrard* calls, and *Bekearmine* acknowledgeth, *indoctum, insansum, & infelix saculum*. Diuers of the Popes of that Age, were by their owne Bookes Bastards at the best, if not worse: Sure we are that one, a Monks Bastard of Saint *Albanes* in England, and driuen by shame from the gates there, proued at last a Pope at *Rome*, and one of the proudest that euer sate there. No maruell therefore, if hee bee so louing, and tender ouer Bastards; for therein he is but kinde to his owne Kindred: And indeed, if he did not dispense, and make vse of such, he would not haue a Clergy sufficient to supply their places.

And touching the other instance in this Article of Dispensations, by which these Bastards are inabled by this Romish power, *non obstantibus*, all Lawes, and Canons to the contrary, not only to enter all holy Orders, and to take a Benefice with Cure: But (which those that be borne in holy Wedlocke cannot haue by their Law) to enioy two, nay three Benefices: Heere I appeale to all indifferent Readers, of what Religion soeuer, if in this poynt the Romish Church transgresse not all boundes of modestie, and moderation; yea, to all, euen

reaso-

Geneb. in Chron.
Bekearmine de Ro.
Pont. l. 4. c. 12.

Hadrivannus quatuor.

reasonable Papists themselves, if herein they bee not ashamed of their Mother, who is more indulgent, and fauourable to the Bastards, then her owne Lawes bee to true Children, who without a speciall Dispensation cannot enioy two liuings with Cure.

CHAP. III.

Dispensations in Cases Matrimoniall, or matters of Marriage,

As first, for Marriage within forbidden

DEGREES.

The Romish Text.

A Dispensation for one to marry in the 4.

Degree of Consanguinity, comes to 32. Groſſes

And in the third degree, to 27. Groſſes

But he must alwaies in this case compound with the Datary (that is, with one of the high Officers of the Apostolicall Chamber; or at least, with the Keeper of the Popes priuie Purſe) which generally comes to

A Dispensation for the second degree of Affinity, comes to 27. Groſſes

But another Booke of Rates, called the Rates of the Chancerie, saith that it will cost ordinarily

And that moreover there must bee a Composition with the Datary, which riseth oftentimes to 300. Grosses, and sometimes to 4. 5. and 600. according to the quality of the persons.

English Obseruations.

SEE what a pleasing Religion is this of Rome: Neereness of blood or Kindred shall not hinder any deuout Romish Catholique from hauing her to his Wife whom hee desires. For what though the Law of God bee plaine, and peremptory; no man, no not *Moses* shall come neere to any that is neere of Kin to him? The Pope, that is, they say, Gods Deputy, is a more indulgent Father to his deuout Children, and giues the leaue to come almost as neere as they will or can, euen to the second Degree: And lest they should be discouraged, fearing so great fauours would cost them too deere he here tells the fauely & friendly what they must pay for such Dispensation. And if it fall out that some unhappily leape beyond these limits, euen to the first degree, or to the very stock it selfe, and lye with his Sister, or the very Mother that bare him, howsoeuer he will not ordinarily grant him a Dispensation to doe so; yet he will louingly measure him, by himselfe, and kindly giue him an absolution for it, when it is done at very easie rates. What more respect, what greater fauour can the best deseruing Catholiques craue at the hands of their holy Father? Iudge, good Reader, is it any wonder if so many of the great and delicate ones of the World affect that Religion? And if any of them, (which alwaies many doe not) make any scruple of conscience, in that the Law of God commands them not to come neere the Kindred of their flesh. The Iesuites haue

an Answer ready ; Did not God (say they) dispense with his owne Law, when he bade *Abraham* kill his Sonne ? And, did not Christ dispense with the morall Law, when he changed the *Sabboth* from the Saturday to the Sunday ? And is not (say they) the holy Father of *Rome*, the Vicar of Christ ; nay the Vicar of God upon earth ? Away therefore with this nicenesse of Conscience, and trouble not your selves so much to know what God in the Scriptures, in the Law or Gospell commands, or forbids, as what the Pope, who is now in the roome of God, and Christ, commands, forbids, or allows, for that you may safely & securely rest upon.

Heere is Catholique Councell indeed, and no marvell if such Councellers be so well feed, and followed as they are. And I appeale to all that know them indeed, if this bee not in the plainest truth, and the Doctrine they teach, and the Counsell they give to all such of their disciples as they dare trust. I will not charge them with the very words, but with the matter ; and dare say, that they do daily instill it into such as be *Domini auditors Jesuiticae Philosophiae* ; For *Namque* I know they haue another learning who are not yet capable of their mysteries and secrets of State, not sensible of what becomes the Maiestie of their Monarchie : Such wise workmen are they, they haue alwayes at hand, both their milke for Babes, and their meat for men.

CHAP. IIII.

DISPENSATIONS.

The Romish Text.

Also the holy Penitentiary Apostolicall,
 hath power to dispense in the Court of
 Conscience, for one to marry in the first
 degree of Affinity, but then the Dispen-
 sation will cost } Du. 6 Gr.

And a Dispensation to marry her with
 whose one hath speciall Kindred, will } 6a. Grossen
 cost } 10 Gr.

And let Practisors, and Sollicitors observe, that these
 favours, and Dispensations, in matters Matrimoniall,
 will, yeas as to bee granted to the poorer sort, be-
 cause they want wherewith to pay for them

English Observations.

Loe heere the power the Pope takes to himselfe,
 euen to dispence in the first degree of Affinity,
 that is to marry euen his Fathers or his Brothers
 Wife. See (you Kings) what a Soueraigntie the Pope
 hath: you are all but shadowes to him: And see (you
 foolish Heretickes of England) what a braue freedome
 it is to be a Romish Catholique; you are all but slaues
 to them. For they may marry as they list: And what
 though the Law of God be so strait laced, as expressly
 to

to forbid these copulations, and *John Baptist* was so strict a Puritan, that he told *Herod* that hee might not haue his Brothers wife, no matter? as long as the Popes transcendent power can thus reach beyond both Law, and Gospell.

By vertue of this his power, he gaue leaue to *Henry* of England to marry his Brothers Wife; nay, to *Philip* of Spaine to marry his Sisters Daughter. And if their owne Bookes say true (as in this case we haue no cause to suspect them) * one of them, namely, *Martin* the V. gaue leaue to a man to marry his owne Sister, for auoyding of certaine great inconueniences. Now verily, if that be a cause sufficient, then be sure this passion is so powerfull, especially in great Ones (who stand not in feare of any creature to controll them, and seldome haue any great measure of feare of God before their face) as they will easily pretend such inconueniences, or else will make them, if they bee not, rather than want their will in that kinde.

Now, if such men may be dispenced withall, to take their Brothers wife, sisters daughter, nay the sister her selfe, wee maruell not if so many of the great Ones of the world affect so much to haue the Pope their Father, and their god, seeing hee goes so farre beyond God, in pleasing his Children: for God with-holds no good thing from his Children: But the Pope denyes nothing at all to his deare Children, no not that which is most foule, and abominable in the Law of God, and nature: And if any be so scrupulous to thinke it euill, or feare it to be foule, hee can make it good, and faire by his Dispensation, prouided that it be well payed for, and my Lord the *Detary* soundly satisfied with a round composition: for, as grosse as these be, yet bee they no grosse matters, but *Duckets* must drop fast, and Angels must flye apace, to purchase these Dispensations. Be assured, it cost *Henry* the Seuen the setting on, and

Mar. 6. 18.
* Reperitur in
men Martin.
(ut refert Ar-
chiep.) dispen-
sasse cum eo qui
cum sua Germa-
na contraxerat
& consumma-
uerat, habito
confesso cum pe-
nitentia Theologis et
Canonistis, pro-
pter mala & scan-
dals alias inde
uentura: licet
aliqui dicerent
eum hoc non
posse. Sylact.
in verbo Papa.
Bar. Fumus in
verbo dispensat.
Angelus de Cla-
uasio in verbo
Papa ex Anton.
Notwithstand-
ing it is foule,
that Pope
Martin the V.
(as *Antonius*
the Archbi-
shop of *Flo-
rance* writeth)
dispenced
with him who
had contrac-
ted and con-
summated, ta-
king iust
counsell with
learned Di-
uines and
Canon Law-
yers for the
Philip auoyding of

certaine inconveniencies and scandals which other wise would haue followed thereupon: Though they affirmed that the Pope could not doe it.

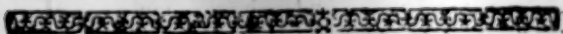
Philip payde well for it, in one kinde or other. And no maruell if Kings be rated high, when inferiours pay sometime six hundred Grosses, that is, forty siue pounds, which, in those dayes, was no small matter.

In the conclusion, marke how plainly this wicked Antichrist shewes himselfe, and how boldly hee blusters out his owne shame. These Dispensations (saith hee) are not for poore men, because they canuot reach the price. Thou mayest be sure (good Reader) the Iesuites were not bred when this booke of Rates was set out, for they would haue beene ashamed of such shalownesse, thus to lay their intentions open to their captious enemies: For they, though they deale much lesse honestly, yet much more closely: But now their close conueyances will doe no good, seeing already the Pope hath here, and elsewhere, in those elder, and plainer times discovered those plots of pollicies, which are the pillars of their Kingdomes, so as now, though the Iesuites, with their refined wits, doe neuer so cunningly carry their businesse, and couch their secret intentions vnder counterfeite vayles, yet the iniquity of that Romish Religion is now manifest to all that will open their eyes to see it: For, let them now cast twenty colours vpon the matter, why the poorer sort are not as well partakers of these priuiledges as the great Ones, wee know by this booke, the true cause is onely, for that they want wherewith to pay: Nay, the greatest haue them not, vnlesse they pay full sweetly for them. *Henry* the Seuenth was willing to haue canonized *Henry* the Sixth for a Saint: but the Dispensation for his sonnes marriage cost him so deare, as he had no stomacke to rise so high for his Predecessors Canonization, as hee must doe if he had got it: and so honest holy *Henry*, though happily a Saint in heauen, wanted his Romish Saintship, and came short of being a Saint in the Popes Kalender.

To conclude, wee haue heard our Fathers say, it was a common phrase in their dayes; *No money, no Masse; No Penny, no Pater-Noster.* Now, wee marnell not the Romish Clergy held that rule, seeing they here learned it of their holy Father, who openly professeth, he grants no Dispensations at all to them that are not able to pay for them: nor any of this nature, but at an high, and exorbitant price. And see how louingly hee giues the Proctors, and Sollicitors warning of it, who bring him in his Reuenue, and bids them take heed, lest they being *Amici Curie*, should damnifie themselves by such fruitlesse vndertakings. And marke how this mercilesse man, the Pope, will not suffer the poore to bee partaker of his fauours: they haue no money for him, therefore hath hee no mercy for them; Hereby declaring himselfe no friend nor follower of that God with whom is no respect of persons, and of whom the Scripture saith: *The rich and the poore meet together, the Lord Proue, 22. 2. is the maker of them both.*

Nor is it (lastly) to be omitted, how prophanely the Pope heere abuseth the phrase of holy Scripture: for these words, *Non sunt, ideo non possunt consolari*, are the words of the Holy Ghost both in the Old and New Testament, speaking literally of *Rachel* mourning for her Children, and would not be comforted, because they were not: and are here prophanely peruered to their couetous and carnall intention. Neyther is this an vnusuall thing with them: for like hereunto is that in their Canon Law, where, affirming the difference, and distinction betwixt two Metropolitanes, they say, the one shall not intermeddle within the others Prouince, *quia Iudæi non conuersantur, cum Samaritanis.* And too many more like examples their Schoole-men, and Canonists doe afford: all which declare the base conceit they hold of Gods holy Word, in that they dare thus turne, and tolle it vp and downe, as children doe a ball,

or a shuttle-cocke from hand to hand. But let these fooles play with this Candle, till it burne them : for when they haue done all that man, or diuell can doe to vphold Popery, it is This Word of God, This breath of the Almighty, This Spirit of his mouth, that shall consume, and confound it.



CHAP. V.

Dispensations.

The Romish Text.

A Dispensation, that one excommunicate, or that is a Murtherer; or for a man, or woman that are found hanged, that they may be buryed in Christian buriall, comes to

1. Duu.
9. Carl.
6. Grofles.

English Obseruations.

THe ancient Lawes, and Canons, not onely Ecclesiasticall, but Ciuill, forbid Christian buriall to all these three sorts of malefactors; and Christian Religion well allowes such prohibition, though not to hurt their soules, yet to feare men from these foule offences : But see to what little purpose : for here the great Bumble-Bee, or rather the *Romish Hor-net*, breakes thorow them all, as thorow a Spiders webbe,

webbe, to increase his reuenuē, and fill his coffers. And this is much the fouler, in respect that in *Italy* there be so many murders, where the least quarrell, suspicion, or ieaiousie, will cost a man his life. Againē, will not this make the peruerse the longer to persist excommunicate: the malicious care lesse for murder: and desperate fellows, lesse for their owne liues, when notwithstanding these great offences, they may for money be buried with the best? We appeale to God, and his holy Angels: if this bee not a full euidence of a most vnholly Church, an vnfound religion, and a loose licentious gracelesse gouernement.

CHAP. VI.

The Romish Text.

A Dispensation for one that entred into his Benefice by Simony, that hee may notwithstanding still retaine the same: his Dispensation will cost him } 6. Ducats.

But if he haue receiued any profits of the living, he must for them compound with the Datarie.

English Obseruations.

Simony hath beene the perpetuall shame of the Romane Church these diuers hundred yeeres. Their owne nyne Committees in the Councell of

*Concilium de-
florum Cardina-
lum. &c.*

Trent, cryed out vpon't to *Paul* the third, as beeing vtterly ashamed of it: But so farre is the Romish Strumpet from shaming with it, as here she cheriseth the Simoniists in her bosome, as her white Sonnes; and for thirtie, or fortie shillings, dispenseth with him to keepe that Benefice, which by the Lawes of vs English Heretickes, is totally taken from him, that so vnlawfully came by it: and yet must we be filthy Heretickes, and prophane Dogges, and She the onely holy, and Catholike Church.

CHAP. VII.

DISPENSATIONS
for Non-age.

The Romish Text.

<i>A Dispensation for one under age to enter all holy Orders, yea to be made Priest, will amount to</i>	}	33. Groffes,
<i>Also that he may be ordained of any Bi- shop, will cost him</i>		
<i>And to bee ordained at any time of the yeere, will be no lesse then</i>	}	54. Groffes.

English Obseruations.

MArke (Christian Reader) of what Religion soeuer thou be, these three are all Constitutions of their owne, and though they bee commendable, & needfull in the Church, yet amongst them, and by

by their Diuinity, they stand by the authority of Ecclesiasticall Constitution: and yet see heere the penalty of the breach of them, how farre it exceeds the breach of any of Gods holy Commandements. Would it not be held incredible, if *Caluin*, or *Luther* had reported it, that the deflowring of a Virgin, lying with Sister, Murder, Periurie, Sacriledge, Simony, Reuealing Confession, keeping a Concubine, and lying with a woman in the Church, that all these nine hideous sinnes against Gods expresse Law, should haue no greater a punishment (all put together) then the breach of one of these Orders of their owne? Or that to breake this humane Law of theirs, which commands ordination of Ministers to bee at certaine set times, should more then ten times exceed the punishment of that villaine *that lyes with his owne Mother*? Verely, if their owne words did not declare it, all the world should not make vs beleue it of them, though they beleue, and daily diluige of vs, the foulest things that the idlest head, or lewdest lyar of a thousand will but deuise of vs.

Now for the breach of almost all the ten Commandements to bee more easily past ouer, than the breach of one of their owne Orders, we appeale to the world of indifferent men, if this proclaime them not true Pharises, *Hypocrites*, who vilifie the Commandements of God, to magnifie their owne. Their sinne testifies to their face, that they esteeme their owne glory tenne times more than the glory of God. How iust therefore is the iudgement of the Highest vpon this cursed Synagogue, which is pronounced from heauen vpon her in the Revelation! *How much she hath glorified her selfe, and li- Reu. 18. 7.*
ued deliciously, so much torment and sorrow giue her.

Now, touching this particular, that the Reader may knowe the better how to iudge of the Religion and Church of *Rome*, in this point of dispensation for Non-age, I will first set downe what their Lawes bee in this case,

case, and then shew how the Pope dispenseth against their Lawes. Their Canon Law stands thus :

1. **F**or wills, or making ones will, it is required a
 man haue _____ 14. Yeeres.
 A Woman _____ 12. Yeeres.
2. For marriage, the same, or lesse, in case where ma-
 litia supplet ætatem.
3. For a Contract _____ 7. Yeeres.
4. For Dignities: A Bishop ought to be of _____ 30. Yeeres.
 An Abbot, _____ 25. Yeeres.
 An Abbesse, _____ 30. Yeeres.
 A Prior, with Conent or Cure, _____ 25. Yeeres.
 But without, _____ 20. Yeeres.
 A Prebendary in a Collegiat Church, _____ 10. Yeeres.
 In a Cathedrall Church, _____ 14. Yeeres.
5. For livings, or Benefices, for the taking of one, it
 sufficeth one be of _____ 14. Yeeres.
 For Chappels, _____ 7. Yeeres.
6. For holy Orders, first,
 A Priest must bee of _____ 25. Yeeres.
 A Deacon, _____ 20. Yeeres.
 A Sub-deacon, _____ 18. Yeeres.
 For the other foure inferiour Orders, or prima
 tonsura, it sufficeth one be of _____ 7. Yeeres.
7. For places of Iudicature,
 An Inquisitor must be of _____ 40. Yeeres.
 A Iudge, _____ 18. or 20. Yeeres.
 A Prætor, _____ 17. Yeeres.

For these, and more, see *Gambartus de off. & autor. Legati à latere, lib. 7. art. 417. Et Reluff. praxi benef. lib. 1.*

These

These be the ages required by their Lawes, whereof some be reasonable, as for a Priest to be 25. yeeres old, and some few others. But many of these be shamefully vnreasonable, as namely, for one to be a Gouvernour, a Prebendary, at 14, nay at ten yeeres old: especially, for one to be made a Clergie man, or rather a Clergie child, at seuen yeeres old, and consequently to bee capable of a Benefice, is it not a shame such a thing should be heard of in a Christian State?

And yet, alas, as loose as these Lawes bee, and as vnreasonable as those ages bee, that are allowed by Popish lawes, yet comes the Pope, and will dispence euen against these Lawes. If then these Lawes be vnreasonable, though they were strictly obserued, how abominable then be the Dispensations? Now that the Pope doth so, and that ordinarily and vsually, harken what a French Papist both confesseth, and complaineth of in bitter termes: For, * *First*, saith he, *One cannot, by Law rescine primam tonsurā and take a Benefice, till he be seuen yeeres old, vntlesse he haue a Dispensation: but heerein the Law must be shamefully strained; for this is both against Gods Law, and the law of Nature, that hee who cannot speake, should teach others. But* (saith hee to the Pope: for French-men haue beene bold with him) *woe bee to thee that thus dispensest: for thou art ordained for the ruine and destruction of many. Again, that one vnder ten yeeres should take a Prebendary in a Collegiate Church, and vnder foureteene in a Cathedrall, cannot be without the Popes Dispensation: no more can any man haue an Ecclesiasticall Dignity or a Benefice with Cure, vnder sine and twenty.*

* Rebuff. in
prax. benef.
l. 1. p. 38a. &c.
Saxendun est
circa Minorem
multipliciter
dispensari.
Primo, Minor
ante 7. annos
tonsuram acci-
pere non potest,
& sic nec bene-
ficia habere,
& sic opus est
Dispensatione:
Et in hoc vult
la. card. sicut

ius habere, nam hoc est contra ius Diuinum, & quodammodo contra ius naturae, ut qui loqui
necit, alios doceat. At v. tibi qui cum ista dispensauit, & qui datus est in ruinam & de truci or-
nem uliorum. Item Minor ante 10. annos, est inhabilis ut sit Canonicus in Ecclesijs Colle-
giatis & in Cathedr. ibi vel Metropolitans, ante 14. quatuordecim in his causis requiritur Popae
Dispensatio. Dignitatem vero aut beneficia curata, ante annos 25. Minor obtinere non potest
sine Dispensatione.

K

And

Gambardus de
offic. Legati.
lib. 7. art. 451.

And, saith an *Italian* Lawier, A Legate *à latere* cannot dispense with a Prebendary vnder age, that hee may be a Commissioner in great causes, for this is a priuiledge of the Popes owne; that is, saith *Rebuffus*, hee hath a power to send men to hell, more then any other, and himelfe with them.

Reb. Prax. be-
nef. lib. 1.
See the whole
Bull in the
end of the
Booke.

Now for the reall practice of this enormous abuse, he that reade the Canon Law, and liues of the Popes and Cardinals, can tell, that Pope *Leo* was made a Cardinal at 14. yeeres old; and many Cardinals, and some Popes, at the same age, or younger: and *Rebuffus* cites the whole Bull granted to one in his time, as a President for them that should seeke the like: wherein Pope *Inlins* grants to a Noble mans sonne (who therfore you know was well able to pay soundly for it) one Benefice before he was 15. yeeres old, and leaue to take another so soone as hee should bee twenty. See, good Reader, what a Clergie the Romish Church affords, and maruell not if they bee such feeders, and their sheepe so starued as they be, and as we reade it bitterly complained of in some of their own bookes: for if it be true in ciuill gouernment, *Wo be to thee, O Land, where thy King is a child*; then much more may we say in the spirituall gouernment of the Church, *Wo to that Church where their Clergie are children*, and where boyes of 15, 14, nay 10. yea 7. yeeres, may for money be made capable of holy Orders, and of the best Benefices in the Land.

Ecclef. 10. 16.

CHAP. VIII.

LICENCES.

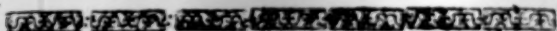
The Romish Text.

*A Licence to eat flesh, butter, egges and
white meates in Lent, and other fasting
dayes or prohibited times, is rated at.* } 7. Grosses.

English Obseruations.

WHo knowes not, that knowes what Popery is, how highly the Popish Fasts are magnified, their vertue and merit extolled, and how it's held a mortall sinne to breake those Fasts in the least degree; and what horrible Heretickes we must be, because wee hold not with them heerein? And is now all this turned into smoke? And is it all no more but a matter of 7. Grosses? *Parturiunt Montes*: How is the world abused with their Gulleries? How is the supposed glory of the *Carthusians* for men and women, the Order of Saint *Clare* eclipsed? Wee, silly fooles, simply beleueed they meant as they spake, and performed as they professed, namely, that they neuer tasted flesh: But now wee see our errour: for seeing ten shillings and five pence will procure them a Licence, wee dare say, many of them will not want it. Againe, the worlds eares are filled with their lewd and lowd noyses

against vs, of our carnality, loosenesse and licentious-
nesse in this kind: But if Bookes and Trauellours say
true, more meales are fasted in *England* in a yeere, then
in the Iesuites Colledges in two: And I beleue, they
who try doe finde, that a Licence heere to eate flesh for
one yeere, is not so easily had, as at Rome for ones
whole life, if they pay the new Rates in the Exchequer.



CHAP. IX.

Licences for the Laity, and first for Kings and Princes.

The Romish Text.

*A Licence or Faculty, that a King or a
Queene shal enioy such Indulgences, as
if they went to Rome, will cost* } 200. Gross.

*A Licence for a Queene to adopt a Child,
is rated at* } 4000. Gross.

*That a King or a Prince may exact Con-
tributions of the Clergie, will cost* } 50. Gross.

*If the Contribution arise to 100000. Flo-
rens, then for the first 1000.* } 5. Gross.

And for euery other Floren, } 1. Gross.

*That a King, upon Christmas day mor-
ning, may cause a naked sword to bee
borne before him, as it is before the
Pope,* } 150. Gross.

That

That hee who preacheth before a King,
may give an Indulgence to all that } 12. Groſſes.
heare him

That a Noble-man may goe into a Mo-
nastery with a certaine number of fol- } 12. Groſſes.
lowers

That hee may receive the Sacraments, or } 30. Groſſes.
be buried in a Church interdicted

English Observations.

COnsidering the Romish State stands more by policy than by holinesse, it would be a wonder to the wise, how they durst thus encroach vpon the places and prerogatives of Kings, were it not that the Holy Ghost hath prevented it, by telling vs that shee should make the *Kings of the Earth drunke*, and Reuel. 18. 3. infatuated with her fornications. But seeing shee is blinded, and so shall be to her destruction, for my part I much more wonder, and hold it a deeper and more secret iudgement of God, that some of the great Kings of the Earth should lye so long in their Lethargie, and in this spirituall drunken slumber, and doe not rather rowze vp themselves, as ours of *England* haue done before them, and say to themselves:

WHere are wee? What doe wee? Where haue wee beene? What hath bewitched, and blinded vs so long? What makes vs sit still, and suffer our selues to bee of their number, of whom it is said, *The Kings of the earth haue giuen* Reuel. 17. 17. *their Kingdome to the Beast?* which wee would

neuer haue done, had not wee beene turned, and transformed into beasts, by the poysoned Cup of her abominatiōs: Let vs at last see our selues, & know our owne, and for feare, and shame challenge and re-assume to our selues that Kingdome and power which God hath giuen vs, and wee most basely haue giuen from vs to this Beast, (or at least suffered him closely and by degrees to vsurpe vpon vs, and steale it away) lest God, who gaue it vs, be iustly angry with vs, for so little esteeming, and so basely bestowing that power which hee so bountifully bestowed on vs: and holding vs vnworthy, as well of that wee haue, as that wee gaue vp to the Beast of Rome, doe iustly take it all from vs, and hauing confounded vs together with him, doe iustly giue it to such of his friends as will vse it to his glory, and not bestow it vpon his enemies.

Thus, me-thinkes, I should heare the Kings of *France*, and *Spain*, and some other Princes of *Europe*, speake to themselues, especially when they reade the seuenteenth, eighteenth, and nineteenth Chapters of the *Reuelation*: Or, if hee will not let them looke vpon the Scriptures, yet, when they reade that royall, and friendly warning giuen them by the great KING of our Great-Brittaine, in his learned, and Princely *Premunition*: At least when they doe but looke vpon this booke of the Popes, which hee purposely wrote for their sakes, and to ensnare them, and prey vpon them as well as others: How can they reade it, but wonder at themselues, that they should sit still, and suffer such base bondage to be layd vpon their neckes. For, what

a shame is it that a King should not cause a naked sword to be borne before him at his pleasure, but hee must aske the Popes leaue, & pay for it also, what his Popeship shall set downe? Or that a childlesse King, or Queene should not adopt one to themselves, (as they, the Princes of their Bloud, and States of their Kingdome shall thinke good) without paying to the Pope so great a matter for the licence? As though hee were their Soueraigne Lord Paramount, of whom they held not onely their Crownes, but euen their succession, and continuance of their posterity: especially how foule an absurditie is it, that a King, or Soueraigne Prince, may not vpon his iust occasions take Subsidies, and Contributions from his owne Clergy, but both by leaue from the Pope, and also vpon such conditions as his pride, and couetousnesse shall impose vpon him? What is this? Is this to bee a King, or rather but a piece of a King? and a shadow of a Soueraigne? yet all these, and many more such base incroachments, doth this proud Antichrist here impose vpon them. And great pittie is it but they should beare them, and farre more, and more base burthens than these, if they can be thus content to debase themselves from that dignitie God hath inuested in their Persons, and make themselves vnderlings to him, ouer whom God hath made them Commanders, & Defenders, if they knew themselves. But as wee see a weake Childe ride, and command a strong Horse, because he knowes not his owne strength, which if hee did, hee would neuer endure his rider: So the Pope, and his wily Iesuites, deale wisely for themselves, to keepe these great Kings in ignorance, and blinde obedience, that so they may not see how basely they are ridden vpon by this grand encroacher, the Romish Tyrant, lest knowing their own strengths, they cast the Rider into the dyrt, as hee hath long agoe deserved.

More..

Moreover, in as much as a great man may be buried when hee dyes, and whilest hee liues may receyue the Sacraments in a Church interdicted, if hee pay so much money for it, here two things result that are obseruable. First, see how vnlike the Pope is to GOD, with whom there is no respect of persons in spirituall things, and verily no more would there be in Popery, if they were the true Church. Wherein, though great men, for ciuill order sake, haue higher places in the Church, yet haue they not in Heauen, nor on Earth any better title to the Word, or Sacraments, but euery one fares according to his faith. But in their Church, it is not according to thy faith, but, according to thy money be it vnto thee. Againe, for to what little purpose their Lawes be: By Law, no Seruice, nor Sacraments may be in a Church interdicted, and its a iust Law, and a wholsome Constitution: But to what purpose serues this, when a great Man for a piece of money can presently haue a Licence to the contrary? It seemes the Romish Lawes are but traynes, and deuices to hooke in money, and snares layd to catch men, wherein indeed poore men sticke fast, but the rich with their money doe easily breake thorow.

CHAP. X.

Licences for others of the
LAIC'S.

The Romish Text.

<i>A Licence to found an Hospital, is taxed at</i>	16. Gr.
<i>To found a Chappell, at</i>	16. Gr.
<i>To erect a Church Parochiall</i>	20. Gr.
<i>A Church Collegiate</i>	40. Gr.
<i>A Cathedrall Church</i>	50. Gr.
<i>To found a Deanry in the same</i>	20. Gr.
<i>A Canonry, or a Prebend</i>	16. Gr.
<i>To erect an Vniversity, is rated at</i>	150. Gr.
<i>To haue leaue to translate it from one place to another, will cost</i>	60. Gr.
<i>To make a Citie of a Towne, and therein to erect a Bishops See, will cost</i>	1000. Gr.
<i>That a Towne may haue a Schoole kept in the Parish-Church, will cost</i>	30. Gr.
<i>That a City may coyne Money</i>	500. Gr.
<i>That a Towne which hath vsed greene Waxe in their Seale, may use red</i>	50. Gr.
<i>A Licence for a Lay-man to choose his Confes- sor, will cost</i>	10. Gr.
<i>To marry in times prohibited</i>	30. Gr.
<i>To eate flesh in times forbidden</i>	16. Gr.
<i>Not to be tyed to Fasting-dayes</i>	16. Gr.
<i>To haue a portable Altar</i>	10. Gr.

To haue Masse in a place interdicted	10. Gr.
Leaue to goe into a Nunnery alone	12. Gr.
To haue leaue to diuide a dead body into two, to be buried in two places, will cost	12. Gr.
That during the interdict of a Towne, the Of- ficers may haue Masse, and Seruice in a Chappell, will cost	50. Gr.
That a Towne may haue power to take out of the Church them that take Sanctuarie therein	60. Gr.

English Obseruations.

WHat is this? cannot good deuout Lay-men
found Hospitalls, Churches, Chappels,
Schooles, Vniuersities, &c. but, besides Li-
cence from their lawfull Princes, must they also send
to Rome for another? And not onely aske the Pope
leaue to doe so good a deed, but also pay so deare for
it? Christ tells vs of the Pharises, *how they impose
great burthens on other men, but themselues will not touch
them with one of their fingers.* Are not these their true
Successors, who care not what they lay load vpon the
Laitie, whilest theselues liue in ease & liberty, vpon the
sweat of their labours? When I first read this, and se-
riously considered of this Subiect, it put mee in minde
of an ancient Booke, venerable for antiquity, but much
more memorable for the good conceit, and wise in-
tention of it, called *Pentemiarus Asiæ*; wherein
the Authors inuention supposeth that the *Asse*, the
Wolfe, and the *Fox*, come all together to Confession;
vnderstanding by the wily *Fox*, and rauenous *Wolfe*, the
two sorts of the Romish Clergy; the Secular, and the
Regu-

Regular, and by the silly *Ass*, the Laity: All these agree to go to Shrift together: The *Ass* at first, though hee liked Confession well enough, yet had hee no great stomacke to goe with such Companions: Which they perceyuing, craftily layde downe their pride, power, and policy, and fell vpon him with faire words: *Come brother Ass* (say they) *wee are going to a holy businesse, euen to Confession, and wee shall bee glad to haue your company, which wee desire not for our selues, but onely for your owne good: Wee know there be many Heretiques abroad, but wee presume you are a good Catholique, and will readily, and roundly come to Confession: Come therefore with vs, and be sure you can take no hurt in our company.* The honest silly *Ass* was soone seduced with these golden words, and therefore being thus kindly inuited, he trusted himselfe vnto them, and so together they went to Confession.

The *Fox* confesseth to the *Wolfe*, what store of Geese and Pullaine: The *Wolfe* to the *Fox*, what number of Lambes, and Sheepe they had deuoured: but one of them patiently heares, and kindly excuseth the other. Alas, brother, saith one to the other, there was (I know) some great necessity, or some other good reason why thou didst it, for eyther those villaines did abuse thee, some way troubled and molested thee, or some other wayes prouoked thy patience, or else haply thou wast sore hunger-bitten, and then why should not they serue thy necessity: for, what were they made for, but for their betters, and I being hungry, what seruice can they doe for vs, rather than feed vs? And why hath God giuen one of vs wit, and the other strength, but to make vse of it for our owne behoofe? Therefore when it came to the poynt of Penance, as in the Confession, and examination they had one claw'd the other, so you may be sure they layde full light, and easie penance one vpon another. For example, the *Fox*

must fast with one Goose a day, and the Wolfe with one Lambe: This and other such like pittifull penance enoynd they one another, and then the one giues the other absolution: and thus all was well.

The good *Asse* standing by, who all this while was in great feare, began now to take heart to himselfe, for when he had obserued so much rapine, and bloudshed confessed on both sides, and, absolution giuen vpon such easie penance, he then pluckt vp his heart, and presumed all should goe well with him, knowing himselfe guilty of no such crimes: for the plaine honest *Asse*, that liued by his hard labour, bare his burdens safely, and did his worke faithfully, though but slowly; and tooke much, but did little wrong, had no great matters to confesse, yet hee dealt plainely, and said, Sometime he trespassed his Neighbours, by reaching ouer the low hedge, and cropping some of the Thistles that grew in the next pasture: Sometimes hee did more, eating a mouthfull of grasse by the high-way side: Sometime, when a load of Hay went thorow the Streetes, and hee very hungry, hee had beene so bold to plucke a mouthfull out of the Cart. O, say his Ghostly Fathers, what foule faults, and grievous trespasses haue wee heard? The first is against thy Neighbour; and the second against the Lord of the soyle; but the third is against the publique peace, and no lesse then plaine Robbery on the high-way side: Thou must therefore looke for bitter penance for so grievous crimes. But, Brother *Asse*, say they, if thou looke for comfort, and absolution at our hands, deale truly with thy owne soule, and doe as wee did, confesse all.

The *Asse*, hoping to finde and fare the better for his freeness: Indeed, saith hee, my good Fathers, there is one thing much troubleth my conscience, and lyes full heauy vpon my heart; On a time, a certaine Pilgrime in going to Rome, chanced to lye in our Stable,

vpon

vpon the Straw; and I being pittifully pincht with hunger, presumed to eate two or three mouthfuls of the Litter, that lay vnder his feete, as he was asleepe; and alas, saith he, my soule is sorry for it: I therefore beseech you deale well with me, and grant me absolution. The wily Foxe, and wicked Wolfe, sodainly seeming much amazed, blest themselves, and hypocritically compassing their Countenances to grauity, and sorrow, held vp their hands and eyes, and cried out *Immensum scelus*: O the most horrible, and foulest fact that hath beene heard of in an age. Alas brother, how sorry are we for thee? we would be glad to giue thee absolution; but alas, alas, we feare thy fault is so foule, that it's beyond our power farre to absolue thee: for thou hast not only robbed and assaulted a man, asleepe; but which is farre more, a holy Pilgrim, and which is most of all, one that went a Pilgrimage to the holy, and Apostolicall See; so as this trespasse, and transgression of thine trencheth, we feare, euen vpon the See Apostolique, and toucheth euen the prerogatiue of his Holinesse, who therefore onely in this case hath power to absolue thee. The poore Ass put into this perplexitie, not knowing what to doe, committed himselfe vnto them as his Ghostly Fathers; who taking the aduantage of his tender conscience, consulted together how to prey vpon him by degrees, vntill at last they quite deuoured him.

The Morall of this Tale is manifest, declaring how euen diuers hundred yeeres agoe, wise men did well obserue, how the wicked carnall Clergie of *Rome*, both Regular, and Secular, did shauie the poore plaine Laitie at their pleasures, and at last shared him betwixt them; And how the greatest crimes in themselves were nothing, but the smallest Molehills in the Laitie were Mountaines: And that they will easily, and lightly absolue one another, for cruelties, Murders, Coozenages,

Robberies, Whoredomes, Adulteries, and Villanies of all sorts; because as ready as they are to sinne, so are they also one to confesse, and absolue another: But when the honest, and well-meaning Layman comes vnder their clutches, then one of them laughs & winks vpon another, one giues warnings, & watchwords to another (as here did the Foxe and the Wolfe together) that now they haue some good fat Ass vnder hand, who may well part with a good collup, and yet still be fat enough: Therefore all his faults must be foule and horrible, his errours must be aggrauated and enlarged, and twenty deuices, and difficulties must be found out, why the poore penitent Ass must haue no absolution, till he haue past all the pikes of penance, and payments, which those cruell Wolues and wily Foxes shall impose vpon him.

This Chapter giues vs another full euidence, little differing from the former, wherein the Pope, and his Clergie shew themselues no table shauers of the Laity, seeing they can doe nothing without leaue, nor can they haue leaue, but must pay well for it. They may not so much as haue a Schoole kept in their Parish-Church, but must pay soundly for it. If it be not fitting to keepe a Schoole in a Church, why may they doe it for Siluer? if it be, why should they pay any thing for it at all? Nay, a Towne that hath vsed to seale with Greene Waxe, must not, vnder a great price, haue leaue to vse red Waxe: who euer, till now, dreamed of any such difference betwixt the colours of Waxe: Yet this is a colour good enough to worke out a sound deale of Siluer out of the purse of a poore Towne, though we know well, that as great a King as the World hath, vsseth alwaies in his greatest Seale, neither red nor green, but yellow Waxe.

Nay, moreouer, they may not doe good workes, euen of the best, and highest nature: they may not found

a Hospitall, a Chappell, a Parish-Church, a Church Collegiate, a Cathedrall Church, but they must pay dearely for their licence, and still the better, and greater the worke is, they must pay the dearer for it, *as though it were a fault amongst them to doe well.* And if any great man bee so brauely minded, as to erect an Vniuersity, which is not onely a publike worke, for the generall good, but one of the most excellent, and honorable that euer was attempted, and performed by man, yet must he not haue leaue to doe it, but the Pope will haue one hundred, and fifty *Grosses*, which rather then he will want, a whole Country shall want so great a blessing for them, their children, and posterity. And if after the Licence be obtained, and paid for, it appeare vpon better consideration, more for the generall good of the Country, to be in some other Citie, or Towne; yet may not the Founder remoue it, vnlesse he also pay anew fine for that, as though it were not lawfull to doe the World a pleasure.

Now if the case stand thus, that in those good, and holy workes, and which are of a publike, and vniuersall goodnesse, one cannot haue power to doe them, but must pay for it; we then maruell not, if they pay for their liberty in priuate, & personall things; as to choose his Confessor, to marry in forbidden times, to eate flesh in Lent, to be freed from fasting daies, and the like: Yet it may seeme a hard and strange case, that when a man may freely choose his Lawyer for his businesse, and his Physicion for his body, who he will, yet he may not choose his Confessor for his soule, without a round Composition.

But one question riseth here, of so strange a nature, that if our *Quodlibeticall* Masters of *Cullen*, and *Louans* will not determine it, I then wish that some of our deuout Catholicks, who intend to trudge to *Rome* to the holy, holy, ioyfull Iubilee (to gaine the glorious Indulgences

gences of that happy yeere) would carry this question with them, & propound it either to the Auditors of the Wheele, or to the Fathers of the holy Society, or if they will, to the Colledge of Cardinals, to know what holy *Roman* mysterie may be in the matter, that a man cannot build a Church, a Hospitall, a Vniuersity, but pay so deare for his Licence, but may build a Stewe freely, or twenty, if he will: Wee should be glad to know how his Holinesse will resolute this question.

But it's yet more strange to vs, that he dare impose so huge a fine, as a thousand *Grosses*, for making a Citie of a Towne, and therein erecting a Bishops See: for Bishopricks are neuer barely erected, but endowed also with faire Lands, and large Possessions, and those Lands come generally from the Laity: but the Bishopricke, which receiues those Lands, belongs euer to the Clergy, and yet must the Laity, be it Prince, Lord, Citie, or Towne, that will thus fleece themselves to feede, and fat the Popes Clergy, giue a thousand *Grosses* to haue leave to doe it; so cunningly can the Pope play his game: or rather into such a blinde obedience, and fortish obsequiousnesse, had they captiuated the World, that he can make them glad to pay deare for weakning themselves, and strengthning him to impouerish themselves, and enriching him: But we hope that *England*; and *Germany* haue taught the world to be a little wiser hereafter.

Another point seemes also strange, namely, that he is content to grant a City Licence to coine their owne mony, seeing that is alwayes *Insigne Maiestatis*, a signe of Soueraignty, and a prerogatiue which we haue seldom seene any King in the World would part withall on any tearmes; yet five hundred *Grosses* will compass it at *Rome*: By which it appeares, most of the Popes, though they be aduanced to royall dignity, and aduance themselves euen aboue the greatest Kings;
yet

yet as they were born, and bred basely, so that baseness will not easily bee worne, or wrought out; for otherwise they would shame to part with so faire a piece of their Prerogative Royall for a little money.

As for those other two particulars, that during the Interdict of a Towne, certaine great men, or Officers may haue Seruice, and Sacraments in a Chappell, for 50. *Grosses*; and that a Towne may haue power to take out of the Churches, such as take Sanctuary therein for 60. Both which are absolutely against two ancient and fundamentall Rules of their owne Religion: these afford vs an ample euidence, how truly and iustly, not only the Pasquils, and Poets, but euen the grauest sort of men complained and cryed out of her, that *Omnia uenalia Roma*: All Lawes diuine, and humane, Gods & their owne, are daily bought and sold, made and vn-made for money.

But here is one particular plungeth vs plaine people, and puts vs all to Schoole; namely, that for money one may haue leaue to diuide a dead body in two, to be buried in two places. What meaning or Mystery may be in this, we confesse, will not enter into our grosse conceits, seeing it is lawfull for euery man to dispose his body in buriall to one or moe places at his pleasure: But thus it pleaseth the Pope, euen thus vnreasonably to load the Laity, that louing Assie; which like old *Isa-har* hath many yeers crouched & groned betwixt the 2. burthens of the Secular, & Regular Romish Clergie.

But let no man trouble himself to inquire what *Henry* the 4. of *France* paid for diuiding his heart to the Iesuits, and leauing his heartlesse carcasse to lie amongst the former French Kings: for I dare say, the Iesuits so loued both his head, and his heart, that to haue one of them off, and the other out of his body, they would not spare both to pay the price themselves, and to bestow great cost vpon the buriall.

CHAP. XI.

Licences for the Clergie.

The Romish Text.

<i>A Licence for a Priest to ſay Maſſe in any place, is rated at</i> _____	} 27. Groſſes.
<i>A Licence for a Biſhop to viſit,</i> _____	} 40. Groſſes.
<i>To take to himſelfe a yeeres proffits of euery vacant Benefice for 3. yeeres.</i> _____	} 50. Groſſ.
<i>To exerciſe Epiſcopall Iuriſdiction out of his Dioceſſe,</i> _____	} 30. or 40. Groſſes.
<i>To haue leaue to exact a Subſidie, or a Remiſſion of his Clergie,</i> _____	} 20. Groſſ.
<i>A Faculty to abſolue all Delinquents, and to diſpence for Irregularity.</i> _____	} 40. Groſſ.

English Obseruations.

ANd heere (good Reader) vpon conſideration of the generall nature of all theſe, appeares more plainly the truth of that, the obſeruation vpon the former Chapter doth affirme, if thou wilt but obſerue and compare theſe Rates the Clergie payes for theſe extraordinary fauors, with the price the Laity payes for thoſe ordinary, and common commodities, of which alſo ſome doe ſerue the Clergies turne more then the Laities. For (to inſtance in a particular or two) for a Biſhop to haue a Licence to take a yeeres proſit

profit of euery vacant Benefice in his Diocesse, or to haue leaue to exact a Subsidie, or a beneuolence of all his Clergie; how much the lesse of these may amount vnto, I will not take vpon mee to set downe, and if I would, I cannot: yet the Licence for the better of these, ariseth but to 50. *Grosses*, which is but some 4. pounds; whereas, for a Queene to haue Licence to adopt a Child, must cost her 4000. which comes to 300 pound; and when she hath it, she thereby doth good to others, but none to her selfe. And for any of the Laity to haue leaue to erect an Vniuersity, which is as much for the benefit of the Clergie as of the Laity, must cost him 150. which is triple as much: And to erect a Bishopricke, which must be a huge charge to the Laity, but the benefit redounds only to the Clergie, must cost 1000. *Grosses*, that is, almost fourescore pounds; such vnequall Iudges are they betwixt themselves, and the poore Laity. And is it not strange presumption to make a King both aske leaue, and pay deare for a Licence, that he may take a Contribution of his Clergy that be his owne Subiects, and so lightly to giue leaue to the Bishops to exact it of the Clergie, who bee but their Brethren? Thus these men do boldly shew themselves the true Successors of the *Jewish Clergie*; for, as we see heere, they corporally, as well as spiritually, lay *heavy burthens upon others*; but make them most light, and easie to themselves.

Now touching these particulars, that a Priest may haue a power, or a Licence to say Masses in all places, for 27. *Grosses*, is euen cheape enough: and yet it had not beene so much, but that they well know hee is able to bring that in againe in a weeke, nay in a day, and happily in halfe an houre.

But will some say, What may it cost him to haue a Licence to preach in all places? The Answer is easie; There's no such Licence at all to bee obtain'd on any conditions:

conditions: for preaching of Gods Word is no pillar of the Popes Kingdome; but contrariwise for diuers hundred yeeres hath bene either persecuted, or prohibited, or at least so limited, altered and ordered, that the Iesuits, and some few such haue a Monopoly of it to themselves, so as not one Priest of a thousand gets any Licence at all, and they that doe, haue their times, their matter, their Method, and order, and almost all other circumstances prescribed vnto them, and they are all directed to sing this one song, that howsoeuer preaching may be of some vse in Lent, and now & then vpon occasions; yet it's nothing so excellent in it selfe, nor so profitable to the people, though it be neuer so plaine, and powerfull, as is the hearing of a Masse, though in an vnknowne tongue; and if any bee so bold as to make comparison, and to say otherwise, as Father *Lebo* did once before Pope *Gregory* the 13, he is sure to be silenced for his labour all the dayes of his life, as was the foresaid Fryer.

*The Reuerend
M^r Martine
Barlow.*

As to the next point, that a Bishop should pay 40. *Grosses* for a Licence to visit, is nothing so strange to vs, as that he should pay any thing at all: for what's a Bishop, if he haue not power of himselfe to visit, euen by his Consecration, and admissiō to bee Bishop? But this shewes that to be true we haue often heard, and read, euen that the Bishops in Popery, are indeed, and truth no better then slaues to the Pope, who, as at the first, they haue by Romish Rules, their very being from him, as his Creatures, and the worke of his hands; so he expects that they should serue him & his turns in all things, to which end he will not so much as haue them to moue, or stirre, no not to keepe their Visitation, which is their owne proper motion, and in their own Orbe, vntill first they haue their licence, and authority from him: It seemes this wicked Antichrist, who dare call himselfe a Vice-God vpon earth, doth labour here-
in

into be like vnto God, of whom Religion teacheth, that, *In him we liue, and moue, and haue our being.*

Act. 17. 28.

But for the third Branch, wherein hee giues them leaue for money to take a yeeres profit of euery vacant Benefice, therein he shewes his shamefull iniustice, and partiality, not caring (it seemes) how; so he may enrich himselfe, and his Clergye: for, not to stand vpon the quantity, how great a matter this must needs amount vnto, that which most amazeth vs is, the foulness of the meanes, and manner by which it is gotten; for, to keepe a Benefice vacant for a yeere, and take the profits to himselfe, as it first must needs bee a piece of personall iniustice to the next Incumbent, to whom of right they doe belong; so can it not but be a farre fouler, and more generall iniustice, to make the people, for his base lucre sake, to want a Pastor for so long a time. Is this to be a Bishop, a feeder, a Pastor of Soules; yea, a Pastor of them that are the Pastors of Soules? Alas for that miserable people who are fed wth such Pastors! And here we may obserue 1. good reason of that bitter word of learned *Esperencius*, who, speaking of this Book, affirms, that it will teach a man to be naught, though he were not, or would not be of himselfe: for verily, not one Bishop of ten could be so basely couetous, or so presumptuously wicked of himselfe, as once to dreame of taking to himselfe a yeeres profit of euery vacant Benefice in his Diocese. But lest hee should want either wickednes, or wit to entertaine so base a thought, his spirituall Master, his Lord god the Pope heere takes order to instruct him in it, not onely telling him that he may haue a Licence to doe it for money; but also, lest he should be discouraged by the greatnesse of the price, for so great a fauor, he tels him aforehand it shall cost him but 50. *Grosses*, though happily he may get by it 50000. in some one yeere. Alas, what a lamentable case it is, to see the Christian World blinded, and mis-

*Proter 10. 22. cap.
can. rules de gl'.*

led by such wicked rauenous Wolues, vnder the name, and faire title of Pastors of the Church! for if this trick and practice of the Pope, and his Clergie, be not an euident signe of men giuen ouer to their own lusts and slaues to filthy lucre, and such as care not to sell the very soules of men, to feede themselues, and fill their owne purses, wee appeale to the iudgement of all reasonable men; yea, euen of all honest Papists in the world: and so we leaue them to the iudgement of the high, and iust God; and were it not that we hold them to be the publique enemies of God, our soules would grieue to thinke of the confusion, which we are sure, and the sufferer by this one practice of theirs, doth infallibly waite for them.

And for the next Branch, that for a Bishop to exercise Episcopall Iurisdiction out of his Diocesse, must cost him 30. or 40. *Grosses*, we also say, the quality of the fauor considered, its cheape enough; nor doe wee maruell, if the Pope deale so tenderly, and kindly with them, whom hee holds members of his owne body: But that which would trouble any honest heart, is to consider, how hee that pretends to bee, and makes the poore Papist beleue he is the Vicar of Christ, the Father of the Church, and the great Shepheard of Soules, and consequently vnder God, the great establisher of all good Order, & the keeper of all men in compasse and good order, should thus, in stead of Order, make way to all confusion, by confounding of Iurisdiccions, and gining leaue for one to encroach vpon another; which appeares by this that is to be done euery day at *Rome* for money, though in all well gouerned Churches it is neuer done at all, but vpon very speciall consideration, and neuer at all for money.

But for the last, that a Bishop may haue a faculty to absolue all Delinquents, yea and to dispense in the case of irregularity, for 40. *Grosses*, is most grosse, and foule,
if

if it be meant of such *Irregularity* as is duely and defer- *Irregularity,*
uedly incurred by morall crimes, and infamous acti- take it either
ons, which by the Lawes of God, and man doe disable as *malum culpæ;*
the delinquent from decent and profitable vse of his or *pæne;* for
holy Calling. But all is one, if it were ten times grea- sometimes it
ter, we see it is all nothing as long as the Pope is thus may be legally
permitted to encroach vpon the World; for so long, incurred, and
all Canons, and Councels shall bee but Spider-webs; yet *five crimes.*
thorow which all Offenders (who like great Flyes, doe
flye with golden wings) shall easily breake.

See heere how little wonder it is, that there is so
great an inundation of sinnes more venial then veni-
all in the Popish Churches: seeing not onely the Pope
himselfe and his Legates, but euen euery Bishop that
will, may haue power to absolue all Delinquents; yea,
euen to dispense with that which they account the
highest crime, or disabilitie euen *Irregularity.*

And lastly, iudge by this, how iustly *Guicciardine*
complained, and how true a report he made of the mi-
serable meanes and shamefull, trickes Pope *Leo* vsed to
gather in gold, for his most vnreasonable, and many of
them dishonourable and dishonest occasions of ex-
pence. But if *Guicciardine* had staid his Pen, and *Lut-*
her, and *Caluin* had held their tongues; or if *Espencaus*
his bookes were all burnt; this Booke alone were eui-
dence enough to proue all this: And therefore, as we
maruell not, that she made this Booke, knowing her
as we doe, so wee cannot but maruell with *Espencaus*,
they should be so befotted as to diuulge it, had not God
from heauen told vs, *that the wicked is like the raging Esay 57. 20.*
Sea, which foames out his owne shame.

CHAP. XII.
INDVLGENCES.

The Romish Text.

<i>An Indulgence, for an Hospitall or Chapell, which Indulgence is to last for one yeare, will cost</i>	16. Gr.
<i>For two yeeres;</i>	20. Gr.
<i>For three yeeres,</i>	24. Gr.
<i>For foure yeeres,</i>	30. Gr.
<i>For five yeeres,</i>	40. Gr.
<i>For seauen yeeres.</i>	50. Gr.
<i>An Indulgence for remission of the third part of ones finnes,</i>	100. Gross.

English Obleuations.

THe practice and vse of Indulgences is one of the great props, and Policies of the Romish State. The Doctrine of them is so dangerous, and tender a peece, as *Bellarmino* himselfe made daintie to touch it, fearing on the one side to trench vpon one of the Popes highest Prerogatiues, on the other, to betray the truth, and set his owne Conscience vpon the Tilters: He therefore wisely omitted it in the course of those his readings, which he afterwards printed, and it seemes would very willingly haue bene totally spared in that businesse; therefore hee not onely not handled it in his proper place, & time, but shifted it off from yeere to yeere, till at last the great Secular *Iubilee* of 1600. hasting on, he was then inioyned (the better to make ready for the market) to write of that Subject, which

which he durst no longer deny, especially at that time, vnlesse he would haue discovered himselfe too farre, and incurred a dangerous suspition: Most of all, this hee confesseth, and implyeth in his Preface to that Booke, and wittily puts it off, but how cleanly and truly: let the Reader iudge.

Moreouer, it may bee good sport to a iudicious Reader, to obserue in his Bookes how the Romish Proctors that write of Indulgences, cannot agree in many maine things: As touching the ground of them, namely, the treasure of the Church, whether there be any such treasure at all: Then, if there be such a treasure, whether to the making of it vp, there need, beside Christs, the merits, and satisfactions of Saints also, and if they do concurre, then how they can be pieced, or mixt together. Then for the nature of an *Indulgence*, whether it be *Solutio*, or *Absolutio*, a payment of a debt, or a discharge from the payment, or both. And for the extent of it, whether it discharge a man onely from punishment, and penance, or from the guilt also; and whether onely before the Church, or before God also, and whether it discharge a man of all penances inioyned onely, or from all such also as might, or ought to haue beene inioyned. And whether *Indulgences* helpe onely the liuing, or can doe some good to the dead also that be in Purgatory: And if they doe; then, whether by Absolution, and discharge, or onely by way of suffrage. Also, whether by way of Iustice and desert, or only out of Gods meere mercy and fauour: And whether they helpe all that be in Purgatory, or those onely for whom they are intended: And whether they helpe any who doe not all they can to helpe themselues: And whether an *Indulgence* of so many dayes, or yeeres will answerably deliuer one for as many yeeres, or daies in Purgatory: And whether any shall, or ought abide in Purgatory more then twenty yeeres at the vtmost: And

if an *Indulgence* be granted to take place at the point of death, and the taker be in danger of death, but doe recover; whether then the same *Indulgence* shall bee effectuall againe when hee comes to dye indeed.

Moreover, for the *kinds*, and *varieties* of *Indulgences*, how many they bee, and what is the true difference of one kinde from another: And for the conditions required in the receiuer, to make them effectuall; what, and how many they bee: And lastly, for the *authority* of granting them, whether onely the Pope; or, whether also a generall Councell may not grant them as well, or rather then the Pope: And if the Pope can giue any true *Indulgences* indeed; then, whether Bishops can not aswell giue them within their Iurisdictions.

These, and many more, no maruell if we either denie or make doubt of, when they cannot yet accord them among themselves; but their very principall Champions are diuided: And *Bellarmino* himselfe is vpon consideration heereof so amazed, as hee seemes in some measure euen besides himselfe, and not the same man in this Booke, hee shewes himselfe in others. Take a taste or two: *This opinion* (saith hee) *is profitable, good and godly, and yet peradventure is not true.* See what a Paradoxe is heere: if it bee true; what is it but false? and if false; how can it bee good and godly? Can any opinion in Religion be called profitable, or held wholesome and godly, that is not true? Can Piety, and Easiness stand together? And in another place, hauing largely laid downe the diuersity of opinions, in a point of *Indulgences*, at last comming to resoluie it, and set downe the truth, he saith, *These two opinions may happily in some sort bee reconciled.* See, peradventure they may bee reconciled; and, if they be; how? but in some sort: a poore reconciliation! and yet, euen that also is vpon a peradventure: Such reconcilements of their differences wee enuy them not.

*Bellarmino. de
Indul. c. 11. l. 1.
1. cap. 13.*

Lib. 1. cap. 13. l. 1.

Againe,

Againe, in that greatest point of *Indulgences*, which is, Whether they profit the Soules in Purgatory? hee raiseth sixe Questions, of which the fourth (saith hee) is the most difficult of all, namely, *Whether (if they doe releive them) is it of Justice, or onely of Gods mercy?* Wherein (hee saith) there bee two opinions, one iust contrary to another, and produceth great Authors for them both: and hauing argued them at large; at last, coming to determine the Question, & satisfie the Reader; heere is his resolution in these very wordes: *Of these two opinions I dare reprove neither: for, the former* Bellarmin. Ob. 7. cap. 14. *seemes very godly; the latter, very reasonable.* Is not here a learned determination, and well becomming a Doctor of the Chayre? and a resolution of a most difficult Question, fit to proceed from a Reader of Romish Diuinity?

Marke (good Reader) these three passages; and iudge whether the good man was not confounded, and amazed, when hee wrote this Booke, and dined so deep into this troubled Ocean of *Indulgences*. In a word, when a iudicious Reader hath aduisedly gone ouer that Booke, and obserued how the Romish Doctors disagree in every point of Doctrine touching *Indulgences*, hee will then bee of his minde that said, *Bellarmin* in that Booke had rais'd vp more Spirits, then he, and many Iesuits to helpe him, shall euer be able to conuure downe againe.

But, leauing them wandering in the wilderness, and wallowing in the Sea of their miserable vncertainties; I will goe forward something further to informe my Countrey-men in the vanity, inuailidity, and impiety, of Romish *Indulgences*. And first obserue (good Reader) that they make fise sorts of *Indulgences*.

The first is, when certained dayes, or yeeres of *Indulgences* are granted.

The second is the *Indulgence* of a Lent, which they sometime call a *Quarantine*.

The third is, when a man hath an *Indulgence* for a halfe, or a third, or a fourth part of his sinnes.

The fourth is called a *Plenary*.

The fifth, is called a *plenary*, a more *plenary*, and a most *plenary*, in forme of a *Jubilee*.

To shape out, and describe the true natures of these five, and to set down true and reall differences betwixt them, it's both sport and pittie to see how *Bellarmino* sweats and struggles; and yet, when hee hath done, hee is so farre from satisfying the Reader, as he may see hee satisfieth not himselfe.

Obserue againe, how strangely *Indulgences* are granted; for vpon the very same cause (saith hee) sometime larger, and sometime lesser, *Indulgences* are giuen: and sometime the largest, euen a *Plenary*, vpon a most slight and little occasion, as for example, *When the Pope giues a Plenary to all persons present at the doores of Saint Peters in the Vatican; when he giues his solenne Blessing vpon Easter day: Now doubtlesse, heere is a great reward, for a little seruice; or else Indulgences are toyes, not worth taking vp.*

Moreouer, the Iesuit cannot deny, but that *Soto*, a late learned Spaniard, and famous *Gerson* before him, to couer the Popes shame, were content to beleue that the huge *Indulgences* of 10. and 10000. yeeres, were neuer indeed granted by the Pope, but forged by those base fellows that follow those Suits, called his *Quaestores*, or *Quaestarii*: and in his owne conscience (it seemes) hee could be of the same opinion; yet that he also may cry with the greater company, *Great is Diana of the Romans*, hee will not giue way to these two more honest then himselfe; but refusing them, straines his wit, to proue that the Popes themselues not onely doe, but with good reason may grant *Indulgences*, for 10. and 10000. yeeres: Nay, so farre is hee besotted with the loue, or inated with feare of offending this

Romish

Romish Strumpet, as hee will needs defend these foule exorbitances, although he cannot but confesse, that the eldest, and holiest Popes of all gave no *Indulgences*, at all, and those of the after-Ages, and middle time since Christ, granted them very rarely, and for very little time, as *Paschalis* the second gave but one *Indulgence*, and that was but for forty dayes; and *Sergius* the second was held very bountifull, who granted one for three yeeres: And in the more corrupt and audacious dayes of *Innocent* the third, hee himselfe confesseth, that his Predecessors did not extend their *Indulgences* above the space of forty dayes, or one yeere at most; therefore hee himselfe, as bold and busie as hee was, would reach no further. And after him, *Nicolas* the fourth, though he gave diuers to the new Church of Saint *Praxede* in *Rome*, yet exceeded he not in any of them the foresaid compasse of one yeere, or 40. daies. What meanes this man to make knowne these things, and yet to defend them that doe the contrary? for what is it to approue these, but to reprove the other?

And seeing the Iesuite defends the granting of *Indulgences* for 10. 15. and 20.000. yeeres, wee now desire some of those zealous Romish Catholickes, whose either deuotion, or curiosity carries them to the *Jubilee*; that, seeing *Bellarmine* is dead, they would inquire of their holy Fathers, and Confessors, whether they may not as well beleue that they shall as well enjoy the *Indulgence* of 32.000. yeeres for creeping vp the 32. Steps of *Pilars* staires, which they say are now in *Rome*, and are the same by which Christ was carried to his tryall? and farther; whether they may not as well beleue that Prayer-Booke, which a little before the reformation of Religion was printed for them by the Popes authority in Latine, and English, wherein it is affirmed of a little short Prayer there set downe, that, Our holy Father *Sixtus* the fourth, Pope, hath granted to all them that

deuout.

*Vt ceteris pariter
nos fuisse in In-
dulgencis confe-
rentis maissi-
mum est. Bellar.
lib. 1. cap. 2.*

The Booke is
intituled, *Howe
beatissime Vir-
ginis Marie ad
legionum San-
ctuarie, seu Ec-
clesie ritum, cum
15. orationibus
beate Brigittae,
ac multis alijs o-
rationibus pul-
cherimis &
Indulgentiis, &c.
Paris. 1529.*

deuoutly say this Prayer before the Image of our Lady, the summe of eleuen thousand yeeres of Pardon.

Then followes the Prayer, which is scarce halfe eleuen lines in length, and therefore doubtlesse is very well worth saying, seeing euery halfe line is paid with 1000, yeeres of pardon.

And the same Booke affirmes of another Prayer, thus, Our holy Father Pope *John* the 22. hath granted to all them that deuoutly say this Prayer after the eleuation, 3000. dayes of Pardon for deadly sinnes.

This Pope, though more sparing for the time, yet is hee more bountifull for the matter, seeing his Pardon extends euen to deadly sinnes.

And of another Prayer, Our holy Father Pope *Boniface* the 6. hath granted to all them that say deuoutly this Prayer at large, betweene the eleuation of our Lord, and the three *Agnus Dei's*, tenne thousand yeeres of pardon.

And touching an Image of Christ on the Crosse, that Booke saith; To all them that before this Image of pittie deuoutly say 5. *Pater nosters*, 5. *Aues*, and one *Credo*, pitteously beholding these armes of Christs passion, are granted 32755 yeeres of pardon. And (lest any should thinke this too little, seeing there bee many prayers put in one, it is said) Pope *Sixtus* the fourth hath doubled this afore said Pardon, which amounts to 65410.

And of another Prayer, the Booke saith, that Pope *John*, at the request of the Queene of England, granted to all them that deuoutly say this Prayer before the Image of our Lord crucified, as many dayes of pardon, as there were wounds in the body of our Lord in the time of his bitter Passion, which were, 5465.

And in another place thus of the *Aue Maria*; Our holy Father Pope *Sixtus* the fourth, at the instance of
Queene

Queene Elizabeth, wife to Henry the 7. granted out of the spirituall treasure of holy Church, that who so shall say at the 3. tollings of the *Aue-Bell*, 3. *Aue Maria's*; that is, at sixe a clocke in the morning three, and at noone three, and at five a clocke at night three, shall haue for euery *Aue*, 860. dayes of pardon, which amounts in one day to about 8000. daies. and in a yeere, to diuers hundreths of thousands of yeeres.

And the Booke saith, That this grant of the Popes was strengthened and augmented by the two Metropolitans of England, and nine Bishops with them. At which we maruell not; for certainly our Bishops might as well confirme it, as he grant it, and to as good purpose adde more, as he gaue so much. And of another Prayer the Booke saith, This Prayer ye shall say in the worship of all the blessed members of Christ deuoutly, and yee shall haue 300. daies of pardon for euery *Salue*. Now there be 13. *Salues* in that Prayer.

And of another Prayer containing 5. short petitions, the Booke saith, These 5. Petitions, and Prayers made Saint Gregory, and hath granted vnto all them that deuoutly say these 5. Prayers With 5. *Pater nosters*, 5. *Aue Maria's*, and a *Credo*, 500. yeeres of pardon.

And of another Prayer the same Booke saith, This Prayer is made by our holy Father Pope Iohn the 22. and hee hath granted to all them that deuoutly say it, beholding the glorious visage of our Lord, 10000. dayes of pardon: and they that cannot say this Prayer (for it is in Latine) let them say 5. *Pater nosters*, 5. *Aue's*, and 5. *Credo's*.

And of another short Prayer little longer then an *Aue*: Thus Alexander the 6. Pope of Rome hath granted to all them that say this Prayer deuoutly, in the worship of Saint Anna, and our Lady & her Sonne Iesus, 10000. yeeres of pardon for deadly sinnes, and 20. for veniall, *receptions, quotiens*.

And of another Prayer to bee said, as one goes thorow a Church-yard, the same Booke faith,

Iohannes Papa 12. concessit omnibus dicentibus orationem sequentem transgrediendo per Cemeteryum, tot annos Indulgentiarum, quot fuerint ibi corpora inhumata a constitutione ipsius Cemetery.

Pope Iohn the 12. granted to all that shall say the Prayer following as they passe by any Churchyard, as many yeeres of Indulgences as there haue bene bodies there buried since the Consecration of the said Churchyard.

And no matter though this Iohn the 12. was a most wicked & monstrous man, as all Stories testifie; for no doubt he had for all that as good power to grant these Indulgences, as any other of his fellowes. And to draw to an end of these endlesse Indulgences, take one more, good Reader, which is an endlesse one indeed, namely, one that holds hundreds, and thousands of yeeres nothing, but giues a whole million at once: for my part, I should not hold my selfe worthy of beliefe in so transcendent a relation, if the Booke it selfe, and the very words were not extant to all the worlds view: for I am sure the Booke was once as common amongst the Papists, as is now the office of our Lady; and if their later policies haue suppressed it, it will but redound the more to their shame, for it is yet faire, and perfect to be scene. The very words are these:

Ibid fol. 73. Sacellum sancte Crucis septem Romanorum.

These 7. Prayers bee written in the Chappell of the holy Crosse in Rome, otherwise called the Chappell of the holy Crosse of the 7. Romanes: who that deuoutly say them, they shall obtaine X. C. M. yeeres of pardon for deadly sinnes: (Marke good Reader, ten hundred thousand yeeres) granted by our holy Father Iohn 22. Pope of Rome.

See, you Romish Children, the bounty of your great Father: you that beleue this, wee maruell not that many goe so fast, but that any of you can be kept from going to Rome, to enioy the embracements of so bountifull, and tender a Father. that hath his hundreds, and thousand, nay a million of yeeres ready at hand for them that follow him, and whose Exchequer is not like other Kings,

Kings, sometime open, and sometime shut, sometime full, and sometime empty; but euer open, and neuer empty, being Treasurer of such a treasure as is neuer spent.

Neither stayes his bounty heere; but because hee knowes that some are not onely vnlettred, and cannot read, but dull of vnderstanding, and vnfit to learne; therefore out of his tender compassion to his Children, he hath deuised meanes to helpe their infirmities, and supply their defects: to which end hee hath deuised, and appointed certaine holy Pictures, to the very sight, and contemplation wherof, he hath granted as much grace, as to the saying of the forenamed Prayer. As namely, to one Picture of the Crucifixe in that Booke, and to the beholding of the same, are annexed no fewer then many thousand yeeres of Pardon: the words themselues are these:

Who that deuoutly beholdeth this Armes of the Lord *Iesu Christ*, shall obtaine sixe thousand yeeres of pardon of our holy Father Saint *Peters* first Pope of *Rome*, and of 30. other Popes of the Church of *Rome*, successors after him: And our holy Father Pope *Iohn* the 22. hath granted vnto all them very contrite, and truly confessed, that say these deuout Prayers following in commemoration of the bitter Passion of our Lord *Iesu Christ*, three thousand yeeres of pardon for deadly sinnes; and other three thousand, for veniall sinnes, and say first a *Pater noster*, and *Aue Maria*.

Surely heere is an *Indulgence* cheape enough, 6000. yeeres, only beholding deuoutly the Picture of a Crucifixe. Verily, all the Hereticks, and Huguenots in the world, cannot bragge of such bounties in their Churches. Nor are these *Indulgences* onely giuen, which as they say, free them onely from Penance inioyned; but they haue others, which free them also from their sins, and purchase them pardon, and remission of them. For

example, the same Booke tels vs, that to the saying of 3. Prayers there specified, the Pope granted remission of all sinne : the words are these:

Fol. 76.

Our holy Father Pope *Innocentius* the 3. hath granted to all them that say these 3. Prayers following devoutly, remission of all their sinnes confessed, and contrite.

Fol. 69.

And of another Prayer, the Booke saith; Our holy Father *Sixtus* the fourth hath granted to all them that be in the state of grace, saying this Prayer immediatly after the eleuation, cleane remission of all their sinnes perpetually induring.

Nor doe these *Indulgences* onely deliuer those that purchase them, but also others, euen the soule of the deceased, out of Purgatory : for thus saith the same Booke of certaine Prayers called *Saint Bridgets O's* :

ibid. fol. 59.

There be the 15. *O's*, the which the holy Virgin *Saint Bridget* was wont to say dayly before the holy Rood in *Saint Pauls Church at Rome*: who so say this a whole yeere, he shall deliuer 15. foules out of Purgatory of his next Kindred; and conuert other 15 sinners to good life; and other 15. fiftene righteous men of his kind, shall perscuere in good life. And whatsoeuer ye desire of God, ye shall haue it, if it bee to the saluation of your soule.

Nor is this all; but they haue *Indulgences* annexed to certaine Prayers, which shall deliuer them also from bodily dangers; for thus saith the Booke of another Prayer.

ibid. fol. 69.

This Prayer was shewed to *Saint Augustine*, by reuelation of the holy Ghost, and who that deuoutly say this Prayer, or heare, read, or beareth about them, shall not perish in fire, nor water, neither in battell, nor in iudgement, and he shall not die of sodaine death; & no venim shall poyson him that day.

Nor is this yet all; but they haue other Prayers where-

whereunto are annexed such powerfull *Indulgences*, as hee that saith them, cannot be damned, nor goe to Purgatory; but must needs goe to Heauen immediately, when hee dyes: let the Reader iudge; for those lee the words.

This Prayer made Saint *Augustine*; affirming, who *Ibid. fol. 65.* that say it daily kneeling, shall not dye in sinne, and after this life: shall goe to the cuerlasting ioy, and blisse.

And the Conclusion of the former Prayer, is this; VVhatsoeuer, he who saith this Prayer, asketh of God, *Ibid. fol. 65.* hee shall obtaine, if it bee to the saluation of his soule: and when thy soule shall depart thy body, it shall not enter to Hell.

Nay, they haue one Prayer which shall do more then all these; witnesse the words: for saith the Booke,

This Prayer, is written in a Table that hanged at *Ibid. fol. 78.* Rome, in Saint Peters Church, neere to the high Altar, there, as our holy father the Pope is wont to say Masse; and who that deuoutly with a contrite heart dayly say this Orizon, if hee bee that day in the state of eternall damnation, then this eternall paine shall bee changed him into temporall paine of Purgatory: and if he haue deserued the paine of Purgatory, it shall bee forgotten, and forgiven, through the infinite mercy of God. Of the infinitnesse of Gods mercy we are well assured, and doubt not but by that mercy, all sinne may bee forgiven, and this we know to be good Diuinity: but that God forgives sinnes by that meanes, as by the saying of that Prayer, is new Diuinity coyned in Rome, but shall neuer be currant in Gods Church.

And yet this is not all, but as the former Prayer makes a man happy when he dies; so they haue also a Prayer that shall make a man happy all his life long, and prosper in what hee goes about: for thus saith the Booke.

The Prayer of *Lot*, *Jacob*, and *Moses*, for them that *Ibid. fol. 107.* haue

haue taken any new great thing vpon them, that the would haue brought to good end.

VVe neuer knew till now, that *Lot, Jacob* and *Moses* did vse the same Prayer: but when they made this Booke, they might say any thing; for they knew not one of a thousand had a Bible: and so there was none that but either would not, or could not controll them.

And that our English Papists may know the better what a Jewell they haue of this Booke, and for that there bee diuers (if I mistake not) which beare this same title; therefore, that they may the better know it when they haue it, and make account of it as it deserves; I will let them know, that there bee other precious Romish Jewels in this Cabinet: there is a Prayer bearing this title:

Ibid. fol. 101.

Ista nomina Regum, videlicet,

Jasper, Melchior, Balthasar, & 12.

Apostoli, quorum nomina sunt hec,

Petrus, Paulus, &c. Mihi assis-

tant in omnibus necessitatibus

meis, ac me defendent & libe-

rent ab omnibus periculis, tenta-

tionibus, & angustis corporis &

anime, & ab vniuersis malis

presentibus, & futuris me custodiant

me from all dangers, temptations and extremities of soule

and body; and keepe me from all euil, past, present, and to come, now and for euermore. Amen.

Ibid. fol. 101.

Proy. 18. 10.

A deuout Inuocation, and Prayer of all the blessed names of our Lord *Iesu Christ*, as wee find them written in holy Scripture: then followes a Prayer beginning thus, and thus adorned:

OMNIPOTENS DOMINVS, ✠ CHRISTVS, ✠ MESSIAS, ✠ SOTHER, ✠ EMANVEL, ✠ &c. And so it

goes on with 43. names, and as many red Crosses, and betwixt euery name a Crosse; after all which, the Prayer is, that those names may defend, and blesse him that saith it. Nay, not onely these names of Christ; but, euen the same Prayer is made of the VVise-men that came from the East to worship Christ, whom they call Kings; and the Prayer is this:

These names of the three Kings, *Jasper, Melchior, and Balthasar*, and the 12. Apostles, whose names are *Peter, Paul, &c.* Assist me in all my necessities, defend me, and free me from all dangers, temptations and extremities of soule and body; and keepe me from all euil, past, present, and to come, now and for euermore. Amen.

Salomon told vs, that The name of the Lord is a strong Tower,

Tower, and the Righteous flying to it, are helped. But it seemes, Salomon was short in his Diuinity; for heere bee names of men, not one, but many that can doe it as well. Moreouer, you Romish Catholickes know, to your speciall edification, This is the Booke, wherein you haue that rare piece of Deuotion, which I dare say Gods Church neuer had; namely, a Prayer which the Diuell taught Saint Bernard; for saith the Booke:

V When Saint Bernard was at his Prayers, the Diuell *Ibid. fol. 115.* said to him, I know certaine Verses in the *Psalter*, who that say them dayly, shall not perish, and shall haue knowledge of the day that hee shall die; but the Fiend would not shew them to him; who then said: I shall say dayly the whole *Psalter*, and so I shall be sure to say those verses: but rather then hee should doe so, the Fiend shewed him those Verses.

And so follow 12. Verses of the *Psalmes*, taken for the most part out of the 119. *Psalme*, and there is a Title ouer them in these words, *Versus Sancti Bernardi*; but sure they might better call them, *Versus Diaboli*: for howsoeuer to vs they bee of the holy Ghosts inspiring, and *Dauids* penning; yet to them they be of the Diuels choosing, and commending. Well, let them thus learne both their Doctrines, and deuotions from the Diuell; wee, for our parts, enuy them not; it sufficeth vs to bee of the number of those the Prophet speakes of, *They shall be all taught of God.*

Moreouer, this is that Booke, wherein Saints, and Angels are not entreated to pray for them to God; but there are Prayers directed to them with these Titles: A Prayer to Saint *Gabriel*, a Prayer to S. *Raphael*, &c. and the same things are therein cal'd for of them which Christians doe of God: take one Example:

I beseech thee, thou excellent Prince *Gabriel*, thou valiant Champion, rise up in my defence against the wicked; be on my side against my enemies, and all that worke iniquity;

Procor te O Princeps egregius Gabriel fortissime, agnista certatium, exurge mihi in adiutorium aduersus malignantes. Ego mecum contra aduersarios meos, & omnes operantes iniquitatem delege veritatem habes, & contra videntes, & omnes aduersarios mihi, tuo opitulatu vultu sustentur, faciente Domino nostro Iesu Christo. Ibid. fol. 96.

quity; discover their crafty plots, confound their power, that all who oppose me, may be put to flight by thy assistance, With the favour of our Lord Iesu Christ.

There is also a Prayer to thy proper Angell, and another to the 1000. Virgins, another to all both Hee-Saints, and Shee-Saints: and there is also a Prayer, or else two that are farre more excellent then the Lords Prayer. I am not willing to bee trusted in so strange a report; let the Reader Iudge by the words themselves.

Ibid. fol. 55.

This Prayer was shewed to Saint Bernard, by the messenger of God, saying; that as gold is the most precious of all other mettle, so exceedeth this Prayer all other Prayers: and who that deuoutly saith it, shall haue a singular reward of our blessed Lady, and her sweet Sonne Iesu.

Then followes a Prayer to the Virgin Mary, which thus begins: *Aue Maria, Ancilla Trinitatis, &c.* and though it bee a long Prayer; yet is it all to that blessed creature the holy Virgin, and not one word to God. Lo, heere is a Prayer to a Creature more excellent, then any to God; and a Prayer made by a man, as farre more precious then the Lords Prayer, as gold is then lead. You may do well to tell your Confessors, or if you will, the grand Penitentiary at Rome, that wee poore condemned Heretickes of England, aske them vpon their consciences, what kind of Diuinity, and deuotion this is; for our parts, wee would account him a Blasphemer, that should say so amongst vs.

There is also another Prayer, of which this strange report is made in that Booke.

Ibid. fol. 50.

This Prayer shewed our Lady to a deuout person, saying, that this golden Prayer is the most sweetest and acceptable to mee: and in her appearing, shee had this salutation, and Prayer, written with Letters of gold in her brest.

Then followes a Prayer to the same holy Virgin, beginning

ginning thus: *Aue Rosa, sine Spinis, &c.* Here is another piece of rare Diuinity, and Deuotion, that the holy Virgin should recommend a Prayer made by a man, and to her selfe alone, as more excellent in it selfe, and acceptable to her then the Psalmes, that were dictated by the holy Ghost, and all the Prayers made to God himselfe.

Lastly, in this Booke there is a Prayer where God is made Mediator to a Creature; nay, to a silly VVoman S. *Sithe*, euen such a one as wee are not sure whether she euer was or no: The words are so strange, as it's pittie but they should bee knowne. For, first they pray to her to *prepare the glory of Heauen for them which she hath merited.* Our Bibles teach vs that God the Father prepared the glory of Heauen, and Christ Iesus purchased it for vs: But here is Romish Catholike Diuinity, which teacheth vs we may haue them both another way; for S. *Sithe* both prepares it & payes for it. Then followes such a Prayer, as all the Lutherans and Caluinists cannot shew the like; for thus goe the words:

O God, who didst honor the blessed Virgin Sithe, thy servant with many miracles in her life; we humbly beseech thee that all those who in thy name doe seeke helpe of her, may by her meanes finde it seasonably to themselves from thee, by Christ.

Christian Religion teacheth vs to pray to God in the name of Christ; but heere is a Religion teacheth to pray to Saint *Sithe*, in the name of God. Iudge (good Reader) if heere God be not made a Mediator to a Creature.

Thus haue I giuen you (yee Romish Catholikes) a full taste of the dainties laid vp for you in this Booke. If these bee all lyes, falshoods, and fooleries, then see with what food your fore-fathers were fed, and learne what to iudge of those Popes, Pastors, Teachers, and

Aue Sithe famula Sancta Iesu Christi, para nobis gloriam: quam tu meruisti.

Deus qui beatam Sitham Virginem famulam tuam in ipsis multis multis miraculis decorasti: te suppliciter exoramus, ut omnes qui in tuo nomine ab ea postulant auxilium, eius obtentu apud te sibi sentiant opportunum, per Christum Dominum, Patrem nostrum.

Ibid. fol. 26.

Confessors, that thus gaue them *Scorpions in stead of Bread*; and see how foulely the Romane Church erred, which for many ages allowed this Book by publike authority: But if these be true; then see what a braue thing it is to be a Papist, who vpon such easie condition, can purchase such Pardons, & procure such *Indulgences* to himselfe & to others, both for body and soule, both for this life, and for Purgatory, both for the penalty and for sinne it selfe, nay, for deliuerance, not onely from Purgatory, but from Hell: No maruell verily if so many beleeuing this, doe become Papists, and certainly wee were worse then Heretickes, and worthy to bee damned deeper in Hell then *Julian*, and *Judas*, if wee beleeuing this, did not presently turne Romane Catholicks.

And all this thus presupposed, wee must needs confesse these prices for these *Indulgences* very cheape, if they were much dearer; for suppose they haue the power of giuing these *Indulgences* but a few yeeres; nay, but one, and pay 20. 40. if it were 100. *Großes* for the same, no great matter, nay, a very good Bargain and a quick Market, seeing it's likely enough so much and more may bee gathered in againe in one weeke, as will pay for the whole yeeres rent. And whereas many amongst vs, out of ignorance of these Romish secrets, and some, out of charitable construction beleeued not, they euer allowed such *Indulgences* for so many thousands of yeeres, and for remission of all, or halfe, or a part of a mans finnes: now comes the Pope in this Book, & satisfies vs to the full, that such Merchandises are common in the Romish Market, and that the Popes Exchange is neuer empty of them. And so indulgent, and fauourable a Father is the Pope, as he will not ingroße this power of granting *Indulgences* to himselfe alone; but as the Law hath imparted it in some measure to Metropolitans, and Bishops: So hee, for

reasonable consideration, wil, out of his loue and bountie, afford the same euen to Parish Priests, the Rectors of Churches, and Curates of Chappels, and will not appropriate them only to his Churches in *Rome*, but at very indifferent rates conferre them, and annexe them for a time to any other Churches, and Chappels, the whole World ouer. And lastly, obserue (good Reader) how iust the Pope is, and how thankfully hee recompenceth any fauours done him, or any thing hee takes from any body: for example, if Kings, or Princes pay well their Peter-pence; and suffer their subiects to pay good prices for their Palls, and other preferments, and to send in roundly their Annats, Tenthes, Contributions, and such other payments, whereby they empty their owne, and fill his Coffers; then in recompence for this base trash, hee will send one King a paire of hallowed beads, which forsooth haue touched Saint *Peters* Sepulcher, another a golden Rose, or a hallowed Sword, blest with his owne most holy hand; or els an *Agnus dei*, made vponely by himselfe, whose vertues no tongue can tell: or els a most precious Relique, as happily a tooth of some great Saint; or two, or three hayres of the taile of the Assle whereon Christ rode into *Ierusalem*; or, if hee be a great King, then that inestimable lewell, a bit of wood, which must bee held a peece of the crosse whereon Christ dyed. So excellent an Alchymist is he, as in stead of turning base metals into gold, and siluer; hee can teach Kings, and Princes thus to turne their gold, and siluer, into lead, and iron, paper, and parchment, wood, and waxe; and in like manner hauing rob'd many thousand of the Churches in the World of their Tithes, and Liuinges; as namely, of our not 10000. Parishes, hee hath deuoured almost 4000. Now in recompence of their Tithes so taken from them, hee heere sells them for siluer these glorious *Indulgences*, being fine painted Babies to please

Children ; but knowne to the wise not worth taking vp. But thus this wily Foxe preyes vpon the world, and hauing stolne the Goose, sticks downe a Feather.

But the honest Reader may iustly here demand what they meane by an *Indulgence* for the Remission of the 3. part of a mans sins ; for it seemes strange Diuinity, that any part of a mans sinnes should be remitted, and the rest remaine vnpardoned : especially if here by sinnes, they vnderstand the guilt of sinne ; seeing the grounds of our Religion teach them, that sinne is either altogether, or not at all pardoned : for whereas in the Creed, our Religion teacheth our people to belecue the *forgiuenesse of sinnes*, as an Article of their Christian faith, and the prime prerogatiue belonging to the true holy Catholicke Church, whereof they belecue, and professe themselves to bee members ; it would sound as new, and vsound Diuinity in their eares, to be taught that they may safely belecue the remission of a third part, and not of all their sinnes. And whereas Christ in that holy Prayer, and Patterne of all Prayers, the Lords Prayer, not only giues good leaue, but euen warrants, and commands enery beleeuing Christian to pray *for the forginenesse of his sinnes* : they would doublesse hold him, no better then a piece of the Great Antichrist, that should tell them, their Sauour meant it not of all, but a part of their sinnes. And therefore they doe boldly belecue, that when he told some of his followers, their *Sinnes were forgiven them*, he meant plainly as he spake, and gaue them leaue to take it in the best sense : And, as the gifts, fauours, and pardons of Princes to their Subiects vse to be extended, enlarged, and construed to the best behoofe of the Receiuer ; so much more this Prince of Peace enlargeth his loue, and is well content his beleeuing Subiects improue his pardon to their best benefit, and as it may be most fauourable, and comfortable

Luke 11. 4.

fortable to themselves, and therefore feare not to be-
 leeue, that when he pardons, he pardons all, and referues
 not a third part, or a halfe to bee paid for afterwards:
 and they dare maintain it, against any Cōfessor in Rome,
 or Iesuite in the world, that when *Nathan* pronounced
 to *Dauid*, that God had pardoned his sinne, neither *Na-* 2 Sam. 12. 13.
than intended, nor *Dauid* did suspect any exception, or
 reseruatiō of some part of his sinne, that was not par-
 doned. So that if heere they meane of sinne it selfe,
 they will finde few Customers for this Commodity a-
 mongst vs: And therefore seeing it is Diuinity of a
 new stampe, they had best keepe this new refined Ro-
 mish ware at home. Wee doubt not but during all
 this merry yeere of *Iubilee*, such curious comodities as
 this will be of great price amongst them, and that there
 will be more fooles ready to buy them, then there bee
 wise, and crafty fellowes ready to vent, and sell them:
 nor doe we doubt but that many things dayly refused
 for counterfeites here, passe well enough for good, and
 currant amongst them. Let therefore the Romish Pil-
 grims, & Penitents pay what they please, or make their
 Market as cheape as they can for pardon of a third part
 of their sinnes, wee dare say, our people will not giue
 a penny for the pardon of neuer so many, as long as
 there lies remaining but one sinne vnpardoned: for
 they beleeue the Text that tels them, *That man is blessed* Psal. 32. 1.
whose sinnes are remitted; but their Bibles afford them
 no Charter of peace, nor blessednesse to him that hath
 but a third part remitted: And our Country people
 would soone tell them, that *sinnes in the soule*, are like
thornes in the heele, and so hinder their way to Heaven
 and happinesse, and will therefore neuer be at cost, and
 paine to plucke out some, and leaue more behind; see-
 ing one alone will suffice to hinder his vpright, and
 cheerefull walking.

But if by *sinne*, they here vnderstand the Penance or

Bernardinus de
Bussis in suo Dia-
rio.

Cassander in
Consilio.

punishment due to sinne; then why doe they not ex-
plane it, whether they meane the punishment iustly in-
flicted by God, or the penance craftily imposed by them.
selues? If the former, then wee desire to see their au-
thority, and to shew their Commission how they came
to be Stewards, and dispensers of Gods Iustice: And we
must then also let loose vpon them one of their owne
Friers, who about the time that this Booke was
made in Rome, preacht in the Popes owne presence,
that God had diuided his kingdome with the blessed Vir-
gin, committing mercy to her, but reseruing Iustice to him-
selfe. Which blasphemy, though it looked so blacke, as
Cassander confesseth, it was hideous in the eyes, and
eares of many Romish Catholiques; yet we must needs
say hee dealt reasonably, in regard of the Authors of
this Booke, and broachers of this Doctrine; for hee,
though he took away mercy, yet left he God his Iustice
entire. But these men inroach vpon his Iustice also:
and so amongst them they haue made a god, who hath
neither Iustice, nor mercy. But what care they? They
haue a Lord god at Rome, and all their care is, to
keepe his Crowne safe, his Prerogatiue entire, and his
power vnbounded; for so long, they are sure their
Free-hold shall neuer be toucht.

But if they meane no more by sinne in this place, but
the penance which themselues doe politiquely impose
vpon their Penitents, then what a noyse is here about
nothing, and how grossely is the good honest Reader
gul'd, and abused with a shadow for a substance? For
the plaine-meaning man is made to beleene, that in
such a Church, or Chappell, on such, and such (not vn-
reasonable) conditions, hee may gaine remission of the
third part of his sinne. And presently both his Religion
and reason tell him, that there is no doubt but in ano-
ther place as good as that, hee may purchase another
third, and in another, the third remaining, and so conse-
quently

quently be fully discharged of all his finnes: (for he knowes well, the Temple of *Ierusalem* is abolished, and since then, no Church, nor Chappell hath any holinesse, blessing, *Indulgence*, or power giuen it by God, or man, which another may not haue:) He therefore reading this, is filled with hope, and surprized with ioy, as knowing now the place where, the meanes whereby, and conditions wherupon he can readily purchase pardon of all his finnes. But alas, when the matter comes to due tryall, see how the good soule is deluded, when instead of the forgiuenesse of his sinne, he must be contented with an abatement of a Portion of that Penance which his crafty Confessor imposed vpon him; which if it were iustly, moderately, and orderly laid on him, then as a wholesome medicine, it's better all taken, then any part forborne; but if vnworthily, and vniustly, why then should hee pay any thing for hauing it abated?

But thus we see here, as in many cases more, how the Romish Strumpet mocks, and deceiues her poore Children. She calls them to her, as to the true Church; but they finde her a Synagogue: She professeth to be their louing Mother; but proues a cruell Step-dame: She promisseth them the pure Manna of Gods Word, but feeds them with Legends, lyes, tales, and traditions: She flourisheth with no fewer then seuen Sacraments, and yet they cannot haue one as Christ ordained it: She tels them of Generall Councils gouerned by the holy Ghost; and they proue priuate Conuenticles plotted, called, concluded, and wholly carried, and guided by her selfe. And here (good Soules) she makes them beleue they shall haue forgiuenesse of their finnes, and it proues no more but remission of a piece of the Penance her Priests had laid vpon them. O what pity is it, that so good Children should not haue a better Mother! and what shame is it she should thus play fast
and

and looſe with them who truſt their ſoules into her hands, and that ſhee dare thus dally in caſes of Conſcience?

But leauing theſe ſeduced ſoules to better aduiſed thoughts, and wiſer wayes, vnleſſe they haue reſolued to runne into their owne ruine: for our parts that are but by-ſtanders, and lookers on, as we can but pity, and pray for them; ſo can we not but laugh at her, to ſee how craftily ſhe layes about her on both ſides: for firſt ſhee keepes it in her power to inioyne them, and lay vpon them what penance ſhe pleaſeth: on the other ſide ſhe takes vpon her to diſpence, commute, leſſen, or abate as ſhe ſees cauſe, and as her Penitents ſhall pleaſe her in the payment. Now verily, if ſhe can firſt lay it on as ſhe liſt, and then take it off againe when ſhee is pleaſed, we maruell not ſhe hath made her ſelfe ſo ſtrong, and gain'd ſo great a power ouer the blind, and ignorant World of Romiſh Papists.

CHAP. XIII.
EXEMPTIONS.

The Romish Text.

<i>An Exemption of a Monastery of Friers Minors, from the Iurisdiction of their Prouinciall, will cost</i>	30. Gross.
<i>To bee exempted from the Iurisdiction of the Bishop during his time, will cost</i>	50. Gross.
<i>And if the Abbot will haue withall, a Licence to weare a Miter, it must cost him, saith Iohn the 22,</i>	100. Gross.
<i>Of a Bishop, frō the Iurisdiction of his Metropolitan during his life, is rated at</i>	50. Gross.
<i>Of a Parochiall Church from the Bishops Iurisdiction,</i>	10. Gross.
<i>Of the Parson of a Parish, from the power of his Ordinary, during a suite, is rated at</i>	10. Gross.
<i>Of an Hospitall, from payment of Subsidie,</i>	10. Gross.
<i>Of a Towne from the payment of any Impositions,</i>	60. Gross.
<i>Of a priuate person for the same</i>	30. Gross.
<i>Also in the Rate-booke of Pope Iohn the 22. there is found an exemption of a Monastery, & the Couent, taxed at</i>	300. Gross.

English Obseruations.

All good Law-giuers, and wise States-men, Christian, or Heathen, euer held it as a rule, that good Order is the life of a Common-wealth, and

and that subordination is the very life of all good order, inasmuch, as where there is no subordination, that is, some to command, and some to obey, there all good order is decayed, and disorder, and confusion crept in, and consequently dissipation, and destruction.

Thence it is that both all worthy Commanders in warre, and all wise Gouvernours in peace, were such strict obseruers of all, not only politicke Constitutions, but euen Martiall Discipline, that tended to maintaine the authority of Superiours, and to nourish obedience in the Inferiours, that no money, nor reward, nay no neereresse in nature nor bond of blood could procure Exemption, or Priuiledge in this case.

How famous are the ancient Romane, and Grecian Generals for executing their martiall Lawes, not only vpon their most valiant Souldiers, but euen their worthiest commanders and Leaders, nay their owne sonnes, if they transgressed the rulcs, and orders of the Army, or went beyond the bounds, and limits of their places, ? Nay, their wisdom would not allow them to doe a piece of good seruice, if it were done out of order, or contrary to any publique command; and if any did so, he were sure first to bee rewarded for his good seruice, & valorous exploit; but as sure to be punished for his presumption, and transgression, though in some cases the Penalty were no lesse then death it selfe.

The well-advised Readers know, that the Histories afford vs plenty of examples in this kind: One of *Alexander the Great* is most remarkable, (how soeuer held by some to bee a hard piece of Iustice) who sayling on a time in *Tygris* with diuers Princes, and great Lords, it chanced, his Royall Diadem fell from his head into the Riuer, where being in danger to be lost, a Sailer that could swimme, cast himselfe into the water, and notwithstanding the fiercenesse of that streame, aduentured his life, to saue his Soueraignes Diadem: and ha-

uing

uing recovered it, and not being able to bring it in his hand, being of necessity to vse both hands to saue his life, hee held it in his teeth: but beeing to worke, and strue against the streame, he put it vpon his head; and so, with much perill of life, recovered the Shp, and presented the Emperour with his Diadem. This loyall, and braue aduenture of his, was most bountifully and Princely rewarded; and moreouer, hee had leaue, and time giuen him, to dispose, and bestowe his reward to whom he would; but was iudged to forfait that head, vpon which hee had presumed to put the Ensigne of Maiestie. And surely, much may be said on both sides. Yet this conclusion seemes to many wise Statel-men vnattered, That the iustice of the Sentence is agreeable to the grounds of true Policy, which in no case can admit a Subiect to make himselfe a Soueraigne, no not for an houre.

And so necessary is Subordination in all estates, and so comely, and precious a thing is Order, as euen God proclaimes himselfe *The God of Order*; and himselfe hath constituted Soueraignty, and Subordination, both in the Old Testament, & the New, both in the Law, and Gospell, both in Church and Common-wealth, both in publike, and priuate Societies. nay, both in heauen, and in earth: There are degrees of glory, euen among the heauenly bodies; for *one Starre differeth from another in glory*: and if one of any Orbe, or Spheare, should not be content with his place, but strue to be in the roome of the higher, would it not breed a destruction of all? The glorious Angels haue also their Orders, and Subordination; and we know, those that *kept not their first estate*, were cast downe into darknes, that so they might hurt no more but themselues: And as soone as there begunne to be a world vpon earth, the *God of Power*, that made it, shewed himselfe also a *God of Order*, for the establishing, and governing of it; subiecting, euen

Gen. 4. 7.

Ephes. 6.

from the beginning, the Childe to the Father, and Mother, the yonger to the elder, the Female to the Male; and (in some degree) the Wife to the Husband: & *Abel*, with al his vertue & holines, must yet be subordinate to *Caine*, his elder Brother, though an vngodly, and gracelesse man. And as these combinations; and Relations were from the beginning as fundamentall to the very *being* of the world, so afterwards, for the *better being* of it (when the world had need of them, because men grew into multitudes) the same God subiected the seru-
 uant to his Master, the Subiect to his Soueraigne, the Souldier to his Commander, the borrower to the Lender, the Learner to the Teacher, the simple to the wise, the poore to the rich, the weake to the strong, the Captiue to the Conquerour, and euery kind of Inferiour to the Superiour. And without this Subordination, neither Heauen, nor Earth can subsist. By due obseruation herereof, the Church, the Common-wealth, States, and Kingdomes, Prouinces, and Countreies, Cities, and Townes, Castles, and Forts, Societies, and Corporations, Houses, and Families, Armies of men in the Field, in Campe, or in Garison, nay, the very Ships vpon the Seas, are maintained, and preserved; and without this would all perish, and come to a Chaos of confusion.

And so strictly hath the most wise Creator established these Subordinations, as he would neuer giue any way to the least violation of any one of them. Where doe we ever reade, that God exempted the Child from the Authority of the Father, or the Subie from obedience to his lawfull Prince, or the Leuite from the power of the High-Priest? What shall wee say then to this Romish confusion, where not onely Monestaries may for money Be exempted from the power of their Prouincials, but Bishops from their Metropolitanes; yea, Parish Churches from their Ordinaries? If this may be granted for money to one Cloyster, or Bishop,

or one Parish Church, then may it also to two; if to two, to twenty, nay, to two hundred; for the same reason, and Justice will either grant it to none, or allow it to all. Who that knowes, and considers this, can maruell any more at the deluge of disorders, and that vniuersall defection, & corruption raigning in the Romish Church? For what else can follow, where euery Inferiour may purchase exemption, and liberty from the power of that Superiour, to whom, before GOD, and man, they be subiected, and to whom it belongs to see them doe their duties? Againe, see heere how true it is, that one said and sung of *Rome*:

Hec Roma nunc sola pecunia regnat.

For behold, heere is no respect of vertue, or extraordinary desert; but pay the 20. 50. or 100. Grosses, and they shall be exempted, whatsoeuer they bee. Now let any man iudge in reason, whether in cases of this kind, the worst will not pay best, and the most licentious delinquent giue most, and pay dearest, to be exempted from that lawfull Authority, which may con-
troule them, and keepe them in order.

Moreouer, they charge vs with liberty and slander our Religion as a Doctrine of Licentiousnesse, and giuing way to *Carnall Liberty*: But here the indifferent Reader may be soone satisfied; at whose doore, theirs, or ours, this base Bastard, *Carnall Liberty*, is to be laid, and left. Now, whoeuer heard among vs, that either our Religion gaue way, or our supreme Magistrates leaue, for Inferiours to be exempted from the lawfull power, and authority of their Superiours. But this (you see) is common, and ordinary in the Romish Church, and not done by the deuises, or crafty corruption of some great Officers to enrich themselves; but euen by the Pope himselfe, and that Soueraigne, and vncontrouertible power of his, which is all one (say they) as if

Christ himselfe did it; to whom therefore no man may say so much, as, *Domine, cur ita facis?*

But, may some say, to what end doth the Pope deuise, and afford so many Exemptions frō Arch-Bishops, Bishops, &c? Is it only the gaine of the present fine, or fee, which is paid for the Bull of exemption? Surely no: There is a further benefit, and power which accrueeth to the holy Father heereby: for by such exempting of Monasteries, and vpstart Orders, Ecclesiasticall Ordinary Iurisdiction is abated, and abased, and the Popes omnipotency augmented, in that those Exempts depend either immediately on the Pope, or on some such Superiour, who meerey holdeth in *Capite* of the Papacy, What more odious eye-sore to the Pope, then that Episcopall power should remaine entire in the Bishops, without detruncation? And where hath the Pope gained more ground, then where hee hath clipped the wings of Episcopall Iurisdiction, by Reseruations, Exemptions, Appeales, &c.
(..)

FINIS.

TESTIS VERITATIS.



4

OF KING
IAMES

our late Soueraigne of
famous MEMORY.

THE
Doctrines

OF THE CHVRCH
OF ENGLAND.

OF THE CATHO-
LICHE CHVRCH.

Plainely
shewed
to bee
ONE
in the
points
of

*Prædestination,
Free-will,
Certaintie of
salvation.*

With a discovery of the Grounds both } Naturall } Politicke } of ARMINIANISME.

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